THE LIFE OF

# Moses Hoge

By JOHN BLAIR HOGE

=municating the circumstances of this affliction to his parents he writes as follows-" He was it is true only a gift: & the great Giver had a right to recal him at any time that unerring wisdom should prescribe. It is our duty to be resigned to the will of Heaven, but how hard is it to be resigned as we ought. How hard to give up the dear boy & bid farewell to all the flattering prospects we had formed from his promising genius. Had he not learned to speak it would be easier to forget him. But the many endea=ring things he said occur continually to remembrance. How=ever I find myself much more resigned since about nine o'clock this morning than I should have imagined possible in so short a time. I shall never forget I. Thess. IV. 13— to the end. And why should we not be resigned? The great ruler of the Universe doth all things well. I dare not wish our son restored to life again were such an event possible. I hope he is in a situation which he would not exchange for ten thousand worlds like ours. I scarcely think it any calamity for a child at an early period to be removed from a world of trouble & of sin!"∧

In the commencement of his services in Shepherds Town much inconvenience was sustained for the want of a house of worship. The congregation was politely permitted to occupy the Epis=copal Church a part of the day. Few & feable as they were they resolved to attempt the erection of a Church of their own. The Scheme met with opposition ~~from~~ those who were bound by every Christian tie to have befriended it. But, ~~at their [illegible]~~ Good was brought out of this evil. But for this opposition, the attempt had probably failed. Unwonted liberality was excited & large crowds the enterprize. To this result Mr Boyce contributed by his ~~ex~~ in=fluence & his example.∧

Notwithstanding After the separation of Orange Presbytery from that of Baltimore, the latter still continued to multiply its members. And so extensive did the territory still remain to which its juris=diction reached that in May 1786, the Synod of New York

# SKETCH

*of the*

# LIFE & CHARACTER

*of*

# THE REV. MOSES HOGE, D. D.

President of Hampden Sidney College

*and*

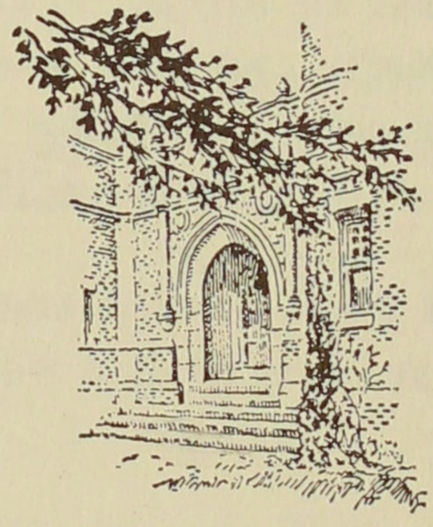
Professor of Divinity

*in the*

Theological Seminary of the Synod of Virginia

*by*

THE REV. JOHN BLAIR HOGE



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*Historical Transcripts No. 2*

1964

## The Author

Rev. John Blair Hoge, a son of the Rev. Moses Hoge, D.D., was born in Jefferson County, Virginia, in April, 1790. After assisting his father for some time, in a school which he had established at Shepherdstown, he entered Hampden-Sidney College, at an advanced standing, where he graduated about the year 1808. He afterwards became a tutor in the college, his father having, in the meantime, become its President. He commenced the study of the law with great promise, but, determining to prepare for the gospel ministry, he became a student of theology under his father, and on the 20th of April, 1810, was licensed by the Hanover Presbytery. October 12th, 1811, he was ordained and installed pastor of the congregation of Tuscarora and Falling Waters, giving a portion of his labors also to Martinsburg. From his first appearance in the pulpit, Mr. Hoge's preaching attracted great attention. For the sake of needed relaxation from labors, he crossed the ocean, leaving home in 1814, and returning in 1816, in various ways benefited by his tour. He was now even more sought after as a preacher than he had ever been before, but his popularity never seemed to occasion the least self-examination. September 7th, 1822, he became pastor of the church on Shockoe Hill, Richmond. Here his usefulness was enlarged; but ere long his health began to decline, and he died March 31st, 1826. Mr. Hoge was one of the most gifted sons of old Virginia. His talents, taste and acquirements were acknowledged, by all who knew him intimately, to be of the first order. In his private intercourse, he was a model of all that is gentle, discreet and exemplary. His enduring monument is in the hearts of many whom he guided to the Saviour. Dr. D. H. Riddle, referring to him as the friend of his youth, says--

"None knew thee but to love thee,
Or named thee but to praise."

(Encyclopaedia of the Presbyterian Church in the United States of America. . .ed. by Alfred Nevin. Philadelphia: Presbyterian Encyclopaedia Publishing Co., 1884. p. 335)

# FOREWORD

The Library of Union Theological Seminary in Virginia issued in 1963 the first of a proposed series of "Historical Transcripts," designed to make widely available in convenient form significant literary pieces now existing only in manuscript or in printed sources hard to come by. The gracious reception and cordial reviews accorded to the initial Transcript, The Life of the Reverend John Holt Rice, D.D., by P.B. Price, encouraged a continuation of the endeavor and the presentation herewith of Transcript No. 2, A Sketch of the Life and Character of the Reverend Moses Hoge, D.D., by John Blair Hoge.

This substantial volume, consisting of some 256 large manuscript leaves, was intended for publication. A printed advertisement pasted on the fly leaf of the work solicits subscriptions and promises a book "neatly printed on good paper with a clear Long-Primer type [and] The price to subscribers shall be $1 in Boards, or $1 50, neatly bound, payable on delivery." The advertisement hopefully issued by the Rev. Colin M'Iver of Fayetteville, North Carolina, presumably attracted too few subscribers to justify publication of the book which has had to wait now more than 140 years for reproduction in quantity.

The factors which determined the Library's choice of this work as the second of its historical series are fairly obvious. Moses Hoge was not only a significant Presbyterian personality of the late 18th and early 19th centuries; he was not only a distinguished President of Hampden Sidney College; he was also the first Professor in Union Theological Seminary. Although John Holt Rice is rightly given credit for the permanent establishment of the Seminary, Moses Hoge had trained and sent into the church from the tiny theological school at Hampden Sidney more than a score of ministers before Rice had any academic position in the school. The infant school of theology struggling to sustain its life in Prince Edward County was deep in Hoge's affections as is evidenced by a statement in a letter which he wrote in 1810: "It was chiefly from a regard to a Theological Seminary lately established at this place that I was induced to accept of the Presidency of Hampden Sidney College."[1]

The Rev. J.D. Eggleston, then President of Hampden Sydney College, wrote for the Dictionary of American Biography in 1932 a brief sketch of the life of Dr. Hoge to which he appended a list of numerous sources for his statements, among them being the volume now presented herewith. All other sources except one are the short biographical articles which appear in various collections, academic records, etc. The exception cited by Dr. Eggleston as "manuscript biography. . . in MSS Div., Lib. of Cong." has been seen by no member of the Library Staff, but from a description received from The Acting Chief of the Manuscript Division it appears to be a handwritten copy of the present work.

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John Blair Hoge's life of his father is issued entirely and precisely as it is set forth in the original volume. Spelling, punctuation, and capitalization are exactly as they occur in the manuscript and only in a very few instances has it been thought necessary to underscore a mistake or a peculiarity by inserting the usual editorial "sic." In one instance superscript letters indicating footnotes which were never written have nevertheless been faithfully recorded.

Many times during the typing of the volume, members of the library staff have discussed the advisability of producing the entire "Sketch." It contains valuable biographical materials, historical data, theological argument of interest, and a variety of significant (though not always pertinent) observations by biographer and biographee. Judged by the standards of either historian or churchman, however, the worthwhile material in this voluminous sketch might have been compressed into a book of no more than fifty pages. The remainder, tediously transcribed from Dr. Hoge's diaries by his son, is significant chiefly as it reveals the 17th century puritanism in which the mind and heart of this highly intelligent Presbyterian minister of the 19th century were steeped. Dr. Hoge's day to day journal concerns itself almost exclusively with his appraisal of his own spiritual condition and ecclesiastical performance. One scans these pages with some regret when he thinks of the many interesting and valuable historical matters which this indefatigable penman might have put down instead of the tedious repetition of his many and severe spiritual trials. In spite of these facts, however, it was decided to present to the public the entire Sketch as Dr. Hoge's devoted son left it for the publisher. Such preoccupation with one's spiritual condition was characteristic of the diaries written by many clergymen of this time as will be noted in a future Historical Transcript to be based on the diaries of Dr. William Hill of Winchester. Dr. Hoge felt that attention devoted to things other than those involved in one's spiritual concerns was misdirected. At one point in his diary he says: "Much of this day has I fear been employed in reading history. It is of infinitely greater consequence to act my own part well than to acquaint myself with transactions of former events. Some knowledge of this kind, is indeed of use, when sanctified. But it ought not to occupy any great proportion of my time."[2] Such "secular" concerns occupy very little of Dr. Hoge's diary.

The work on this volume has been done by the staff of the Library greatly assisted by one member of the Seminary's clerical staff. For their prodigious labors over and above their normal routine duties, the Library wishes to express to them its great appreciation and thanks.

H. M. Brimm
Librarian

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# SKETCH, &c.

"It is not generally in elevated stations, or in the superior walks of life, that the humble disciples of Jesus are to be found. 'Not many wise men after the flesh, not many mighty, not many noble are called.' Nor are their actions of such a nature as to be likely to attract the notice of an ordinary historian. While the exploits of a mighty conqueror, 'a sturdy man-destroying villain' are transmitted to posterity with circumstantial exactness & not unfrequently, with frivolous minuteness, the piety & virtue of the citizens of Zion are commonly passed over in silence. But how obscure & unnoticed soever these humble citizens may be, they are nevertheless the light of the world & the salt of the earth. From the life of one pious man, more real instruction may be derived than from all the volumes of secular biography." This language employed, on a different occasion, by the venerable subject of the following pages, is deemed no unsuitable introduction to that sketch of his life & character which is now exhibited to the public eye.

Although the life of Dr Hoge was distinguished by few extraordinary incidents, it was nevertheless a life of habitual and progressive usefulness. He indeed has rested from his labor & his works have followed him, but the good which he achieved has not been entombed with his mortal remains. There is reason to believe that his instructions & his example & his prayers have been followed by results, which prove him to have been, in the sublimest acceptation of that term, a benefactor of his kind. To this estimation he is entitled, if it can be earned by instrumentality in reclaiming the Infidel from the error of his opinions & the transgressor from the error of his ways; in consoling the penitent & the afflicted; in confirming the vacillating Christian; in directing onward through the higher advancements of his progress the old disciple; in strengthening & cheering the dying saint; & in training up for their august employment, those, to whom should be committed the ministry of reconciliation when he should be called from the labors of the church on earth to the rewards of the church in Heaven. The desire of doing good was indeed his ruling passion. And while the record of all his exertions & all his successes is on high, & shall be produced on "that day for which all other days were made," the hope is entertained that even this imperfect delineation of the usefulness in which he lived & in which he died, may serve to extend its influence. Guided by this hope, the hand of filial affection tremblingly attempts to trace the ensuing portraiture on pages hallowed by their consecration to the memory of the best of Fathers.

The enlightened & liberal taste of this age & this nation rebukes that vanity which would arrogate peculiar honor as the inheritance of one who can boast an illustrious lineage. Indeed the man who by his own exertions mounts from obscurity to usefulness & to distinction, deserves more applause than he who ascends on borrowed plumes. If in reviewing his genealogy the Christian discovers that his ancestors were renowned for their piety & their virtue,

he cannot but regard it as an invaluable privelege. Nor of a privelege like this is it forbidden him to speak; for the honors which it confers instead of inflaming his pride minister the most powerful incentives to gratitude and to holiness. In conformity with these views it is thought proper to insert the following account of the circumstances which induced the ancestors of Dr Hoge to emigrate from Scotland to America. It will appear that they were impelled to that measure by no unworthy cause: and the facts themselves, are not wholly without interest. They are expressed chiefly in the language of a gentleman well informed respecting them, whose accuracy and fidelity entitle him to the highest confidence.

"During the great struggle which was made in the reign of Charles II. to put down Presbyterianism and establish episcopacy in Scotland there lived near the town of Paisley two brothers of the name of Hume, men of property & respectability. They differed on this great question. One, (the grandfather of the celebrated David Hume) adhered to the court, while the other was a zealous partizan of the popular cause. It is known that Episcopacy triumphed; the presbyterians were put down & persecuted; & many of them either lost their lives or were utterly ruined. Hume (the Whig) having been an active & influential leader, was imprisoned; but upon the interposition of his brother was released, on condition that he should emigrate to America. He accordingly took his passage for New York, with his wife & daughter (about fifteen years of age) the only child he had then living.

The ship was so crowded with unhappy passengers of the same description that a contagious & fatal disease broke out among them, & swept off the greater number. Among those that died were Mr & Mrs Hume leaving their daughter at this early age, in this helpless situation, apparently without a human being to whom she could look for advice or protection. But it pleased God not to leave her entirely destitute. There was in the ship a pious young man whose name was William Hoge, a fugitive for like reasons from his native country; who having had some knowledge of her parents & of their sufferings & sacrafices in the common cause, generously offered her the protection of a friend & a brother. As she was entitled to all her father had saved from the wreck of his fortune, such protection was all, she at that time stood in need of. It was accepted, & during the remainder of the voyage most amply & faithfully afforded. She had in New York a maternal Uncle of the name of Johnson, a physician of respectable standing, to whose care her dying father had recommended her: and into whose hands she was delivered by young Hoge as soon as they arrived at New York. She was kindly received, her little property disposed of to the best advantage, & every thing

seemed to promise her a safe & happy asylum. But the generous friendship of young Hoge had inspired her with other sentiments than gratitude. She felt for him the tenderest affection: nor had she failed to inspire him with similar sentiments toward herself. They were married; and immediately afterwards proceeded to Amboy where Mr. Hoge was already established in business. Here they settled and by industry and economy soon obtained a comfortable living. How long they remained there is not known. For reasons equally unknown Mr Hoge sold his property in Amboy & removed to the county now part of the State of Delaware. Some time afterwards he removed to Swetara a branch of the Susquehanna in Pennsylvania & thence about the year 1735 to Frederick County in Virginia."

It is believed that Mr Hoge who as well as his wife was deemed eminently pious was chiefly instrumental in the formation of the religious Society which was organized in his neighborhood, not long after his settlement in Virginia. His house was the place of resort for those enterprizing & laborious clergymen who at an early period visited the frontier parts of that colony. The church commonly called Opeckon, one of the earliest presbyterian establishments in Virginia was erected on a portion of his estate which he appropriated for that purpose & for a burying ground. And there, he was at last interred, at the advanced age of at least ninety years.

His fourth son James Hoge was the father of the subject of these memoirs. Born in Pennsylvania, he removed with his father to Virginia & first settled the farm in Frederick County on which he died. He was thought to possess a vigorous understanding, a discriminating judgement & a tenacious memory. It is believed that few instances can be found in which a mind dependent chiefly on its own resources & prompted to intellectual labor by inclination alone has reached a higher grade of improvement than that which his attained. He sought his chief pleasure in the pursuit of theological knowledge. While the truths of religion furnished ample scope for the exercise of his understanding they did not fail deeply to affect his heart. Early in life he professed to be a Christian & uniformly maintained the reputation of unblemished & exalted piety. A paper written by himself has been preserved in which he records some interesting details of his own experience as evidence that the gospel is not a cunningly devised fable but a glorious reality. He closed his life on earth at the age of eighty six years, in the assured hope of a better & endless life in Heaven.

Nancy Griffiths, his second wife was the mother of Moses Hoge. Her understanding was respectable, & her piety if less eminent was not deemed less real than that of her husband. She survived him about two years and died less happily than he did, but in comfortable reliance on the mercy of God through a Saviour. Of the fourteen children of his father Moses was the ninth, & of the nine of his mother he was the fourth. He was born at Cedar

Grove, the residence of his father on the 15th of February 1753--.

When a character that merits & excites attention has been developed, it is no unprofitable exercise to enquire, of what elements it is composed & by what processes their combination has been effected. The utmost efficacy of an appropriate education has perhaps never been ascertained by a fair experiment. But education can never infuse into its subject those original powers without which all its assiduities will be employed in vain. While in many instances these latent energies are tardily roused to activity & the mind advances from one stage of improvement to another, so gradually that its progress is scarcely marked, there are not wanting others in which the man of genius gives early indications of his coming pre-eminence. The prognostick of distinction as it appears to the partial eye of a fond parent is perhaps generally deceptive: but it needs not be imputed to vanity or to folly when that intellectual or moral worth which it seemed to betoken, is in the issue, actually possessed.

The materials for doing justice to the early part of the history of Dr. Hoge are extremely defective. Had it been his habit to speak of himself as he might innocently have done, the ground for this complaint had probably been removed. Intimations occasionally elicited from him warrant the opinion that his retentive memory reaching back to a very early hour of life had faithfully carried forward with him through each succeeding year, the knowledge of many of those operations of the mind & of the heart which are of more value to a careful observer of human nature, than the amplest details of outward incident. But he was never accustomed to speak much of himself. Very seldom indeed has he been known to relate even in the bosom of his own family, any thing however true or suitable it might be, which could reflect the least honor on himself. His humility was not affected. It was real, deep, perpetual.

Shall we then direct our enquiries respecting him to those who, advanced before him in the journey of life, were competent to observe the circumstances under which he followed? Alas! He saw them sinking one after another into the grave. Nor with much more success should we turn to the associates of his earliest years. Many of them made a speedier passage than he did over the ocean of life: and the few, whose shattered vessels are yet out of port have been blown in different and distant directions.

A few fragments of his early history have been collected; and these increase the regret with which it is admitted that a just representation of that period of his life is utterly impracticable.

One of the most striking characteristics of his childhood was that filial piety which he exercised with unvaried tenderness & constancy until Heaven bereaved him of its objects. Those amusements & pursuits which generally exert a fascinating power over persons of his age, were without charms for

him. The habit of his mind though serene & cheerful, was yet serious & contemplative. His intercourse with his coevals had nothing repulsive; it was nevertheless covered by a shadow of reserve. His whole deportment notwithstanding its general affability and kindness seemed to indicate resources in the sanctuary of his own breast which were secure from all intrusion. Not only his parents, but all who knew him soon imbibed the opinion that he possessed a mind of more than usual powers. If this opinion had procured for him that early mental culture, by which he was so well prepared to profit, the result would probably have been auspicious. In another view it was perhaps best that the materials for whatever character of eminence he afterwards acquired, should be furnished by his own persevering, & for the most part, unassisted labor.

The amount of instruction which he received in his youth was scanty indeed. He attended a school taught in the neighbourhood of his fathers residence for the short term of seven weeks. As it could not have been the intention of his father to limit his education to this period it is uncertain whether that circumstance arose from the want of access to a suitable school or a preference to have him taught at home. And it is entirely uncertain what means or extent of domestic instruction he actually enjoyed. To provide for the liberal education of his son appears to have been no part of his fathers plan who seemed to expect that his sons would inherit his estate & his occupation together. Accordingly until some time after he had reached the age of manhood Moses Hoge was habitually employed in some department of the business connected with his fathers farm. With this employment he never appeared to be dissatisfied. He did not consider it a disgrace to labor with his own hands. The youth who grows up in idleness & in indulgence is likely to be a drone in society & a burden to himself. In this highly favoured country there are multitudes that are preying on its vitals & sinking under the last oppressions of vice, who by diligence in some laudable occupation & by self denial, might have been preserved from ruin.

With a degree of intellectual preparation entirely sufficient for his ordinary pursuits, he was not contented. His thirst for knowledge was intense. Of his books he was never weary. When fatigued with other employments, he repaired for relaxation to them. In the selection & the arrangement of his studies he early displayed that character, at once judicious & unbending, of his purposes, which was destined to achieve a victory over opposition that by a feebler mind than his, had been deemed insuperable. In the Intervals of labor & without assistance he made considerable progress in some branches of mathematical science. Afterwards he attempted to acquire a knowledge of the Latin & Greek languages. Without assistance & almost without elementary books, by the incessant repetition of his efforts, he made attainments which altho, in themselves inconsiderable, were, under those circumstances, thought extraordinary. These facts are mentioned because they illustrate his irrepressible inclination for learning; the operations of an untutored mind in preparing the means of its own improvement; and the unsub-

dued zeal with which they were perseveringly used: and because they may administer some encouragement to persons in a similar situation. It is unquestionable that many minds of high capacity, are withheld by unpropitious circumstances, from their appropriate sphere. Restless under an ignominious bondage, they make some unsuccessful efforts to emancipate themselves and then dismissing from their bosoms all hope of escape, they settle down in despair.

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

The issue of the experiment that has now been noticed teaches a profitable lesson. Let the person who in obscurity longs for a more important theatre on which to act his part in life, be unremittingly attentive to the duties of his present station. In the face of every discouragement, let him endeavour to prepare himself for that theatre by all legitimate means. Above all, let him maintain a submissive dependence on the providence of God & exercise a constant & cordial reference of all his plans to the decisions of unerring wisdom. And if he have not flattered himself with vain imaginations of unpossessed fitness for the sphere which he seeks, that Being who has the hearts of all men in his hand, will in due time conduct him to a range in which his powers may expatiate with delight to himself & with profit to the world.

Mr Hoge* did not commit the error into which those persons fall who while they seek to multiply the means of knowledge, neglect & undervalue those already in possession. Inclination led him to devote much of his reading to theological subjects. His parents had not omitted to instruct him carefully in the principles of the Christian religion as found at large in the Bible & summarily exhibited in the catechisms contained in the Westminster Confession of Faith. A pocket Bible was his inseparable* companion. He read attentively & compared with this, a few standard books of old divinity. Among other books, Fishers Explanation of the Shorter Catechism fell into his hands. It may not be improper to specify the method by which he sought to convert this book into an instrument of improvement. Directing his view to the questions, while he concealed the answers, which that work contains, he endeavoured by consulting the Bible & using whatever means for investigating the subject he had at command to prepare an answer satisfactory to himself. On comparing it with the answer in the book, he usually had the

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*He has already been called Dr. H. The reasons for the diversity, may not be obvious to every one.

*daily, or constant which is pronounced with most ease? --

pleasure of finding them substantially the same. When this however was not the case, it was his custom to renew his investigation of the subject; nor did he dismiss it from his thoughts until he had done his utmost to ascertain which opinion was correct. This fact demonstrating that truth, & not the opinions of others, nor arguments to support preconceived opinions of his own, was the object of his search, maintains an entire accordance with the habits of his maturer days. At this period too he studied with minute care & with general approbation Bostons Fourfold State; a work which he ever regarded as having afforded him much aid in the formation of those religious sentiments which he delighted to cherish in his own belief & to impress upon the belief of others. He also paid some attention to ecclesiastical history & to the controversies which, at that day, agitated those branches of the Christian Church, with which he was most familiarly acquainted. And it needs not to be concealed that his devotion to pursuits so congenial to his taste, sometimes seduced him into the neglect of others in which he was generally employed only from a sense of duty.

No relations of the human character are so important as those which associate man with the approbation or displeasure of Heaven; & with a happy or a melancholy immortality. If it be afflictive to behold those accelerating movements which convey him rapidly along the downward path to perdition, it is an interesting & delightful occupation to watch the first touches & deepening impressions upon his nature of that new character, which fits him for the business and blessedness of Heaven: and the full developement of which it shall be the office of eternity to elicit. These however are often totally invisible to shortsighted mortals; and are never fully percieved but by the eye of omniscience. Man can ascertain the presence & the operation of religious principle in his fellow man only by its effects: and where these exist, they render credible the testimony of the subject of Christian impression respecting his own experience. The circumstances under which an individual is brought out of darkness into marvellous light are in themselves of little importance. The reality & the extent of the transition is everything. If using in a spiritual sense the expression of the person whose sight was miraculously restored, he can say, "Whereas I was once blind I now see," it is enough.

The manner in which this great moral change is accomplished is distinguished by no uniform features. We dare not say that divine power never can, & that divine mercy never does snatch instantaneously as a brand from the burning the hoary transgressor who sinking beneath accumulating years & multiplying sins, was just about to touch the quenchless fire. We have abundant proof that in many instances the mind is gradually led by various & successive preparations to that indispensible attainment, in which "old things pass away & all things become new." And nothing forbids us to believe that in some cases, an efficacious religious influence is applied to the mind as soon as it is susceptible of saving impressions, & its subject while yet a child in years becomes a child of God. The experience of the subject of these

memoirs lends confirmation to this opinion. To his religious impressions he was not able to assign a commencement. On the contrary he has declared that he could not recollect a time when in his own estimation he did not reverence & love the character of God; and when he did not find pleasure in the society & conversation of pious persons & in the exercises of religious worship. As far as the testimony of others could reach in a case like this, his parents have substantiated this declaration. The first book which he thought peculiarly instrumental in enlightening his mind & affecting his heart was Alleine's Alarm. And a sermon delivered by the Rev. Dr. Waddel was the first religious discourse from which he recollected to have received any unusual impression. While he did not doubt that this book & this discourse were rendered useful to him by the special influences of the Holy Spirit, he was well convinced that he had derived advantage from other religious writings & addresses. When quite a child he discovered exemplary tenderness of conscience as well as resolution in the performance of what he deemed to be his duty. Two exemplifications of this remark will be sufficient. From the statement which has been made respecting his indifference to juvenile amusements, one should be deducted which furnished occasion for the exercise of much ingenuity. When in a particular instance, he relinquished this amusement at the close of the evening of Saturday, he detected in his mind a feeling of sorrow that he should not be able to resume it until the Sabbath should be over. Aware of the ascendency which, although innocent in itself it was beginning to acquire over him, & apprehensive of the temptations that might ensue, he at once resolved & invariably supported his resolution, never to engage in it again. If at any time he remarked in the youthful company which was occasionally at his father's house on the Sabbath a deportment which he thought inconsistent with the sanctity of that day, it was his custom to take some religious book & read aloud some passage which he thought likely to make an impression upon them. This he considered the most unobjectionable method of reproof to which he could resort.

In conversation on the subject of his early religious impressions he once observed that it had been to him a cause of much uneasiness that he could not distinctly mark their rise & progress. He had however satisfied himself on this subject by examining whether he actually possessed the evidences of genuine religion. And he did not deem it necessary to a satisfactory assurance of a gracious state, that a person should be able to say that he knew a time when he had no religion, since this would be making that an evidence of religion which was not religion but its opposite.

In relation to this subject it may not be improper to insert here an extract from his Diary written several years after he had been invested with the ministerial office. "This being the anniversary of my nativity was employed in devotional exercises. I endeavoured to take a review of my life from the earliest period I could recollect. And oh! how distressing was it to recollect the precious hours I have lost, the privileges I have abused, & the ungrateful & base returns I have made for the divine goodness & Love;

for all that God has done for my soul.

"I found great reason to be thankful for the invaluable blessing of a pious education, & for the cooperating influences of divine grace which rendered the instructions & admonitions of my parents, particularly those of my father successful & thus made religious impressions upon my mind very early which have not yet been effaced. I found reason to be thankful that a gracious providence had preserved me from my infancy from those open vices & follies which stain the characters & ruin the morals of multitudes who are afterwards by the grace of a Sovreign God reformed & brought to real piety."

The seeds of piety sown thus early in his heart appeared to 'grow with his growth & strengthen with his strength." And so exemplary was his whole deportment, that all who knew him concurred in applauding its blamelessness & its excellency. It was not however until about the 20th year of his age that he made a public profession of religion by joining in communion with a Society of Christians. Of this circumstance, which to some may appear unaccountable, it is proper to offer some explanation.

It is a well known fact that about the year 1732 a division commenced in the Church of Scotland which in a short time resulted in the erection of an ecclesiastical community distinct from that of the establishment. The persons who composed it were called Secederes, because while they renounced neither the doctrines nor the order, nor the discipline of the Presbyterian Church, they declined submission to its government as established by law. Whether this rending of the Unity of the Scottish Kirk was a necessary measure is a question which has been warmly contested. Perhaps a candid review of the whole case would prepare an unprejudiced mind to believe that neither the General Assembly nor the leaders of the secession deserve to be altogether shielded from blame. An attempt however to graduate their respective demerits could answer no valuable purpose at this day, fertile as it is, in measures calculated to compose the unnatural stripes of those, who, notwithstanding the contentions which have sullied the ermine of their Christian profession, all assume to be the votaries of a most pacific religion. Those who are accustomed to analyze human nature will not wonder that after the secession from the established Church was accomplished, the parties should contemplate each other with feelings of reciprocal jealousy & dislike. Even time, instead of cementing their alienated affections seemed but to leave then more widely asunder. The year 1746 found the secession itself split into three distinct fragments: and these societies, together with the parent Society from which they sprung maintained each a distinct & restricted communion.

Emigrants to this country from those churches imported with them, the opinions, the feelings, the habits of their transatlantic connections. Although the alledged causes of the Secession were found in some arrangements of the Church of Scotland peculiar to its establishment in that country yet with few

exceptions the Seceders felt insuperable objections to Union with the Presbyterian Churches in the United States. Nor could the families of the secession, although the causes of their disunion were entirely local, be easily blended into one. The difficulty with which that event, after several abortive efforts, was in some measure realized, is proof of the unyielding temper of preceding years, in which each of these branches of the Christian Church practically denied to the others, what it boldly claimed for itself. It availed not that their creed, their government, their duties, their hopes, their ends were the same. The peace of the church must be violated to keep its purity unsullied. Ministers of the gospel might not pray nor preach together because they belonged not to the same clan. Nor might private Christians receive the sacramental pledges of a Saviours love except at their own table & at the hands of a minister of their own sect. Then the doctrine which has recently found an advocate so able, in the author of the "Plea for sacramental communion on Catholic principles" would have awakened the cry of Treason. While we are thankful that these years are now associated with those before the flood, let us not do violence to charity & to truth by excluding from our hearts the belief that among the advocates of a system so heartless & unsocial there doubtless were many who have long since sat down with Abraham & Isaac & Jacob in the Kingdom of our Father in Heaven.

At a certain period of his life Mr James Hoge withdrew from the Presbyterian Church of which he had been a member, & in which he had officiated as a ruling Elder; & became a member of the Associate Church. To this step he was impelled by an ardent attachment to the Westminster Confession of Faith in conjunction with a firm belief that the Associate Church adhered to that "form of sound words" more honestly & more faithfully than the body with which he had been connected. This Confession in all its details he felt himself bound to retain & to inculcate on his family. While he objected to certain innovations of the Synod of New York & Philadelphia, he preferred membership in a community which professed to preserve inviolate that system no part of which he was willing to abandon. His scruples were indeed removed at a subsequent period, chiefly by the instrumentality of his son; & his practice underwent a corresponding change: but at this period his rigid adherence to all the peculiarities of the religious Association into which he had thrown himself, furnished an obvious exception to the general liberality of his character. Where he resided he had access to no church under the jurisdiction of the Associate Presbytery. It was therefore his habit once or twice in each year to visit a Church of that description in Pennsylvania, with the view of assisting in the Sacred festival which commemorates the sufferings & death of the Saviour of the world.

In making one of these visits he was accompanied by his son, who after careful & protracted attention to the subject, had embraced in general, though with considerable mitigation the religious opinions of his father. It is indeed probable that his doubtfulness respecting some of these opinions, held him for a considerable time suspended in hesitation whether he should

unite with the church to which his father belonged or with the Presbyterian Church. Having settled this matter to his own satisfaction, he availed himself of a suitable opportunity of attending his father on one of his religious excursions to Pennsylvania & on that occasion became himself a member of the Associate Church.

At a very early age he was sensible of a strong desire to be a preacher of the gospel. At that time he believed his motives to be of a benevolent & religious character; nor did he ever afterwards change his opinion respecting their purity. Indeed so powerful was the impression made upon him by the example of those heroic men who preferred death to a life of inglorious compromise with error, that he felt in his youth much of the spirit of a martyr. Although during all the periods of his youth his wish to be an ambassador for Christ was unabated yet he had little ground for hope that it would ever be gratified, as he had little reason to expect that it would be in his power to secure those literary qualifications which in his own case at least he judged to be indispensibly necessary. He did not think that sincere piety & ardent zeal, together with a mind of respectable powers, well stored with religious knowledge & disposed to turn all its possessions to the utmost account, would alone qualify him to be a steward of those mysteries of grace into which angels desire to look. He appears to have committed this important subject to the management of Providence & to have waited several years with patience for some expression of the will of God respecting his destination in life. He firmly believed that if he was intended for usefulness in the church as one of her Ministers, every remaining cloud would in due time be chaced from the opened path of duty. And he well knew that on a contrary supposition, it was his indispensible duty, however much it might cost him to sacrafice this reigning propensity of his soul to the behest of Heaven.

While these imperfect & detached observations have followed his history up to his manhood they exhibit him already in possession of that character in its essential parts which he maintained through life. It may be useful to pause for a moment & to reflect on those causes which contributed to its formation.

The basis of his intellectual character must be sought in his endowment with powers which could not find in the situation in which he was placed that room for expansion without which he could not be contented. Native genius will strive to escape from the imprisonment of adverse circumstances & to find its way to a region of freedom where it may exert its energies in employments adapted to its taste. The active powers of his mind led him to seize every material on which they could work, in order to extract from it the utmost amount of usefulness which it could be made to yield. Unlike many who resigning themselves to impotent wishes & delusory dreams of future greatness, waste unprofitably their precious hours until the season of improvement is irrecoverably gone, he commenced with vigor that course of mental discipline which he ever afterwards employed.

His own impressions never failed to designate the efficiency of a divine agent in the origination of his religious character. Perhaps there never was an instance in which to human observation the necessity of such agency was less apparent. From his birth to his death it is not known that one taint of immorality or even one breath of suspicion ever visited his character. In ascribing, as he did, this fact to a supernatural influence he has dissented from that practice of the world & even of many who profess that they are not of the world, which makes the signal gifts of Heaven the ground of withholding that peculiar & emphatic praise which such gifts demand. Strange indeed that any are induced to deny the reality & the efficacy of divine grace in the very proportion in which they are bound to admit it & by the very reasons which should command an opposite decision. While inflated with an overweening estimation of human virtue & human power, they attribute to it the accomplishments of the mercy & the power of God, he felt the full force of the appeal "what has thou that thou hast not received" & regarded it as his duty habitually to acknowledge "By the grace of God I am what I am." In this impression all will cordially concur who receive the doctrines of grace. Instead of invalidating the subordinate efficacy of means, these doctrines when correctly apprehended irresistibly confirm that efficacy. And among the means proper to be distinguished on the present occasion the first rank is due to a religious education. It is indeed a prevalent opinion that careful religious instruction & strict religious discipline are more likely to pervert & deprave than to correct & purify the minds of children & youth. But a faithful induction of facts & an impartial examination of their testimony would it is believed, totally disprove this popular & pernicious sentiment. If God has appointed these means to be used & promised, at least by implication, that they shall not be used in vain; & if the church is kept up from age to age chiefly by the descendants of pious parents, neither of which positions it is presumed will be disputed, then the inference cannot be averted that the zealous application of a wise system of Christian instruction & government would produce the happiest effects. Such was the opinion & such the practice of the parents of M Hoge. From the first they believed that they would be responsible for the training of the young immortal who had been committed to their care. And they acquitted themselves of this high trust with unusual fidelity. While with untiring assiduity they poured the light of Christian truth upon his expanding vision they did not omit to implore upon their labors that blessing without which Paul would plant & Apollos water in vain. Nor did they toil & pray without success. It was their unutterable privilege to see him growing up to maturity, not only in years but in grace. Nor were their eyes closed in death until they had seen him respectably & usefully employed in a profession the very principle of which is devotion to the glory of God & the best interests of man. Many indeed are the instances in which God imparting a pious impulse to the instinct of parental affection, has made the parent the happy instrument of saving the child. Not unfrequently have the admonitions of parental piety restrained from a ruinous profligacy of life those who are never totally reclaimed from sin. And sometimes after many years spent in debasement & in vice has memory forced & fixed upon the reluctant con-

science a fathers remonstrances or a mothers tears with an energy that rendered its compunctions sincere. Then while new light shone into the mind dispelling the imaginary decorations in which sinful pleasures had been attired, & unfolding the progressive beauties of virtue & of holiness a new dignity began to beat in the heart, elevating its desires & pursuits to unembittered pleasures, & imperishible glory. Had all parents in our country who profess to be Christians displayed as much solicitude for the eternal as for the temporal prosperity of their children & used all becoming efforts to secure this object, the Christian Church in our land had long since levelled the barriers by which she is now circumscribed. Within her sacred enclosure there had not remained such wildernesses of error & of sin. And on the escutcheons of her honor there had not been imprinted such deep & inexpiable stains.

While a just tribute of approbation is awarded to the efficacy of Christian instruction & example in the case under consideration, it is proper not to overlook the cooperating influence of other means. The effect of an occupation, honest, laborious, & more remote from temptation than many other pursuits was doubtless salutary. Books, few it is believed in number, but substantial, judicious, devout in their matter must have exerted a happy agency on a mind predisposed to love them for those qualities. And in this day when "evil communications" so awfully "corrupt good manners" it is wise to infer that some advantage was derived from associates selected because there was little danger that intercourse with them would be the vehicle of moral poison to him who maintained it.

The time was now at hand when the evolution of the purposes of divine providence respecting the subject of this Sketch, should commence. Until about the 25th year of his life nothing seemed to countenance his anxiety to enter upon a course of study preparatory to the ministerial office. His father could not but be sensible of the importance of this measure: and his wishes on this subject, tho less earnest, were in correspondence with the wishes of his son. He thought however that his circumstances would not justify him in incurring the expense, regarded in that day as serious, of giving to him a liberal education. About this time two clergymen on a journey called at his house, & induced by an acquaintance then formed, or by what they had previously heard, endeavoured to persuade the Father that instead of waiting for a more convenient season, it was his duty at once to afford his son whatever literary advantages he could procure for him. These persuasions were not without effect. The resolution was formed & nothing was awaited but a suitable opportunity of carrying it into execution. This Mr Hoge ever regarded as a peculiar interposition of providence in his favor. The gentlemen whose instrumentality was employed were total strangers: and he knew of no occasion which brought them to his fathers house. The light now began to break on his path through the world which should shine more & more unto the perfect day.

The arrangements of Heaven are never imperfect. The means are pre-

scribed as invariably as the end. Prior to the American revolution in Virginia, as well as in some of her sister colonies, few facilities for learning were possessed. Before this time however, the Rev. Adam Goodlet a seceding clergyman had established a grammar school in the county of Culpepper & not very remote from the residence of Mr Hoge. To this school he repaired & appreciating highly the advantages of his situation entered with diligence on the course of study assigned him. In Mr Goodlet he found an able & assiduous instructor anxious to prepare for his pupil the way to that eminence which he repeatedly predicted he would reach. What he had previously undertaken according to a system of his own he now undertook according to the system of the schools: & he soon became a tolerable proficient in the Latin & Greek languages. Modest to excess, ignorant of the vices & unallured by the follies of the world, his habits were grave, retiring, studious. Every moment not appropriated to indispensible relaxations he seemed to hoard up as a miser does his wealth. Every hour & every method of improvement he regarded as so much opportunity benignantly yielded him of preparation for duties so high & so sacred that he would have trembled to approach them under the painful consciousness that through his own neglect he was less sufficient for them than he might have been. Knowing that when once passed away they were unredeemable, he sought to avert every reason why he might wish to redeem them. And yet in his own account, this favoured period, so zealously devoted to the best & the most ennobling pursuits, was not insulated from the charge of misimprovement & abuse.

During his residence in Culpepper, the Rev. Samuel Stanhope Smith, passing through that county, was invited by Mr Goodlet to visit the school. After paying some attention to the proficiency of the pupils he was requested to make to them an address suited to their situation & pursuits. This he did in a manner which on the enquiring & susceptible mind of Mr Hoge made an impression which was never obliterated. It served to lift yet higher the flame of literary & Christian ardor which like the fabled vestal fire had never been extinguished since it was first lighted up in his breast. In the course of his address Mr Smith announced the opinion that, while sanctified learning is the greatest blessing, unsanctified learning is the greatest curse. This sentiment Mr Hoge eagerly embraced & held with growing tenacity under the observations of each succeeding year of his life. To this occurrence it is proper to advert as one external cause not feeble in its power, of that habit by which he sought thro' life to accumulate the blessing of Heaven upon the intellectual wealth which he was enabled to amass; and on account of the admonition which it presses upon all who are charged with the instruction of youth. They are not acquitted of all their duty when they have laboured to form an intellectual character of the finest mould. The moral & religious character of man is important in an infinitely superior degree. That character if rightly formed will carry its possessor safely through the scrutiny of the Great Tribunal to the mansion of peace which eternity reserves for him. And that happiness to which it is the passport shall endure & increase when the proudest monument of human genius shall have been dissolved & dissi-

pated. Surely then the opportunity which the education of youth affords, should be embraced to infix in their minds right principles, to shed upon them the light of correct opinions, to wield over them the armour of Christian motives, & to bind them in the chains of virtuous habits.

The time which Mr Hoge spent under the tuition of Mr Goodlet has not been ascertained with accuracy. It was probably something less than one year. It is believed that the dissolution of the school, perhaps in consequence of the revolutionary war which was then raging, terminated his connection with it & he returned to his fathers house. Of his preceptor he always spoke with the highest respect, & ever retained a grateful recollection of the instruction which he had received from him.

For a time his feet were now diverted from academick groves & the halls of science. He saw the hand of his afflicted country beckoning him from his retirement, & obedient to her call he went to her relief. He had at once a mind to perceive the justice of her cause, a heart to feel for her wrongs & an arm to arise in her defence. But this part of his history furnishes materials for no chivalrous detail. He has left no record of perils "by field or flood," of hairbreadth escapes, of battles fought & won. No warlike meed is claimed for him but this; that he was willing to forsake his home, his studies, & his prospects in life without constraint & under a sense of duty, for the good of his country. He enrolled himself as a member of a volunteer corps & retained his connection with it during the period for which it had been organized. The services in which he was employed cannot be recited. He was indeed pledged, if it should be requisite to shed his blood in his country's cause. But Heaven did not bid him to redeem that pledge. For him were reserved other conflicts & another death. He was destined to be a leader of "the sacramental host of Gods elect" & in his death to triumph over man's worst, last foe.

It has already been observed that at this period the facilities for learning in Virginia were inconsiderable. As early as 1660-1 among other doings of the General Assembly it was enacted "for the advance of learning; education of youth; supply of the ministry; & promotion of piety, there be land taken upon purchases for a colledge & free schoole: and that there be with as much speede as may be, convenient houseing erected thereon for entertainment of Students & Schollers." Sundry acts were passed at different times in relation to the same subject; but it does not appear that any thing of importance was done for a number of years. About 1670 the lords commissioners of the foreign plantations submitted to the Governor of Virginia a number of enquiries on different subjects; to each of which Sir William Berkeley who was then governor returned a distinct answer. In reply to an interrogatory respecting the means of literary & religious instruction in the colony he thus writes "I thank God there are no free schools nor printing and I hope we shall not have these hundred years; for learning has brought disobedience & heresy & sects into the world, & printing has divulged them, &

libels against the best government. God keep us from both." What had been ineffectually projected for many years before was at length accomplished by the indefatigable exertions of the Rev. James Blair who was first sent by Dr Compton, then Bishop of London as a missionary & afterwards appointed his commissary in Virginia. This gentleman returned to England in 1693 & notwithstanding the opposition which his scheme encountered from some interested persons, succeeded in rendering it acceptable to Queen Mary & King William; and in that year William & Mary College was incorporated. Mr Blair was nominated the first President of that institution & sustained with reputation that office for nearly fifty years. And this for little less than a century was the only public seminary of learning in Virginia.

The promotion of literature appears to have been a favourite object with the Presbyterians soon after their introduction into the colony. Few in number, dispersed in situation, & repressed by the frowns of the church & state, it was but little that they could hope to accomplish. Many years however were not suffered to elapse before, notwithstanding the discouragement which overshadowed their prospects, they resolved to make some efforts in a cause on which, they felt their own welfare & that of the community to which they belonged, to depend. The first settlers of that part of the colony, now designated by the counties of Augusta & Rockbridge were generally of the Presbyterian denomination. Among these some of the most influential felt it to be their duty to attempt the organization of religious societies & schools. The houses of worship which they provided, were rudely constructed of logs felled on the scite of the intended temple. As, many of the inhabitants had emigrated from Pennsylvania, they directed an application for supplies to the Presbytery of Donnegal. Often did they meet, it is said, on the Sabbath for the worship of the Highest, armed for those scenes of carnal warfare which the perfidy & cruelty of their aboriginal neighbours had taught them to apprehend. And as soon as practicable they began to entertain the project of establishing a literary institution among themselves. This subject received the contemporary notice of the Presbytery of Hanover, who in 1774 erected under the general inspection of one of their members a grammar school at New Providence in Augusta which was successively transferred to Timberridge & to Lexington. Its more immediate superintendence was committed to Mr William Graham, a gentleman who having completed at New Jersey College his literary course & intending to be a minister of the gospel came to Virginia with a mind ardently determined to expend its resources in promoting the interests of learning & religion. About this time Mr Samuel Stanhope Smith, a probationer of the Presbytery of Newcastle, also came to Virginia & his exertions combined with those of Mr Graham who soon afterwards entered the ministry made considerable impression in favor of the cause which they so warmly espoused. The infant Seminary enjoyed the fostering care of the Presbytery of Hanover: and continued to be the child of their charities & their prayers until in the year 1782 it became the first chartered institution of learning west of the Blue Ridge. In soliciting in its

behalf private benevolence* & public patronage Mr Graham shunned no toil & shrunk from no difficulty. And chiefly through his instrumentality it was introduced to the notice of the Father of his country who distinguished it by a munificence, in commemoration of which it is now denominated Washington College. To this institution, then called Liberty Hall & under the rectorship of Mr Graham, Mr Hoge repaired in November 1778. While there, with his accustomed diligence he attended to the various branches of study usually pursued in the public seminaries of learning at that time. His previous habits of study & mental discipline, together with the attainments he had made, gave him a superiority over students of his grade to which perhaps, he was not otherwise so justly entitled. And such was his progress that in the spring of 1780 he had passed thro. the course of academical learning prescribed for students of that Seminary. From this fact it would be an unwarrantable inference, that his acquisitions were either superficial or confined to few objects. The course of study at Liberty Hall, was doubtless borrowed by Mr Graham from Nassau Hall his alma mater. Mr Hoge appears to have been suffered without restraint, to measure out the term necessary for his education by his own progress. In no respect were his attainments inferior to those of the most distinguished of his compeers. And from that institution there issued about that period, men whose reputation for intelligence & learning & usefulness would suffer nothing in a comparison with men trained at Seminaries of established fame. Our fathers were distinguished by a vigor of mind & patience of toil, which enabled them to acquire from limited means, much more improvement, than their sons obtain from all their multiplied opportunities of collecting the treasures of wisdom, in this enervated age.

When Mr Hoge first became a member of Liberty Hall Academy there were several circumstances which conspired to fix upon him the notice of his fellow students. It was unusual with them to see a person as old as he was, not yet advanced beyond what may be considered the elementary part of his education. In his manners moreover there were some peculiarities which did not fail to attract their attention. Diffident in no small degree his deportment was what the world calls awkward. Here it may not be amiss to record an anecdote of little importance except in illustration of this last remark. He sometimes spent some weeks, probably during the vacations at Liberty Hall with a clergyman whom he held in the highest admiration & who distinguished him from his first acquaintance with him by a very particular regard. These seasons were not misimproved. Instruction was cordially communicated & gratefully recieved. This gentleman was remarkable alike for the polish of his mind & of his manners. Aware of the disposition of the world to form its opinion of a man from his exterior deportment he wished his young friend to receive some improvement in that respect. In some hour of relaxation & surrounded by a few friends in whom he had entire confidence,

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*That is, pecunery aid from the benevolence of private individuals.

after making some remarks on the degree of attention proper to be paid to ones carriage & gesture, he requested his temporary pupil to retire from the room & returning to make one of his best bows. This was done without hesitation & in no very graceful style. A gentleman present was requested to perform the same ceremony that he might furnish an example; & the pupil was then directed to imitate it. The attempt was made, but without the least amendment. The preceptor then in his familiar way observed "I do not believe that all the dancing masters in the world could make any alteration in your manners: we must let you go out as you are & make your way through the world in your own way." It will readily occur to those who are familiar with the habits of academick life, that the impression made upon the students by the advent of this new associate, was not of the most grave & favorable kind. And a yet greater degree of curiosity respecting him was awakened amongst them by the circumstance of his being a Seceder.

The deportment which they first observed toward him was not of the most respectful kind. But this had no influence on his conduct. Uniformly modest & inoffensive he exhibited at the same time a firmness & independence of character, which proved most conclusively that he was swayed by a rule too high & too sacred to be surrendered at the dictate of every or of any contingency. It was soon perceived too, that while he held his religious peculiarities with decision, he was no bigot. From the daring work in which some self appointed arbiters of ecclesiastical truth & order, so much abound, of denouncing Judgement on those who professing to walk by the same rule are yet supposed to have strayed out of the correct line of opinion or of practice, no one was ever more remote than he.* Willing at all times to hear objections to his system, he was ever ready to make a candid estimate of their force. In addition to this his intellectual powers were soon found to be respectable, & his literary progress to be unusually great & rapid. An entire revolution was soon effected in their opinions & feelings, & their conduct towards him was afterwards marked by peculiar tenderness & respect. In his religious sentiments too a considerable revolution was produced during his residence at Liberty Hall. On the points of difference between the Seceders & the Presbyterians he had frequent conferences with his preceptor. Their discussions on these subjects were conducted in the most dispassionate manner. He diligently enquired what he ought to believe & what he ought to do. Frankly avowing his objections he renounced them when he saw them obviated. Inch by Inch, he renounced the ground on which he had been accustomed to stand, as he discovered it to be untenable. To every successive change of sentiment he was impelled by the operations of his own mind on the materials with which he had been furnished. At length he found every barrier taken out of his way. And before the term which he spent at that seminary was accomplished he was prepared to sit down with his Presbyterian brethren at the table of their Lord & his Lord, & with a heart dissolving over the mer-

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*could the preceding sentence be made a little more perspicuous?

cies of a common salvation to ask triumphantly "Is Christ divided"? Such an act of intercommunion was then almost unprecedented in the religious connection which he had not yet forsaken & which perhaps he had not yet resolved to forsake.

Not to record a friendship formed at this period which was never interrupted until death withdrew him from its circle, would be an instance of injustice to feelings which he uniformly supported through a long life. Four members of the class which at the same time finished their academical studies, previous to their separation, bound themselves in a covenant of amity which for forty years remained inviolate.

> Some natural tears they dropt but wiped them soon
> The world before them where to choose
> Their place of rest & Providence their guide.

Neither diversity of pursuit, distance of place, nor lapse of time was able to rend asunder the mysterious tie that cemented them together. After meeting one of these his early friends a few years before his death, Mr Hoge remarked, while pervaded by an emotion not to be described, that he had not for a long time felt as he did at that hour, how much an old friendship is worth. The delicious sentiment touched by the melancholy charm of departed years & gladdened by the hope of better days & better worlds, was worth more than a world in possession of a man who is himself the centre of his affections. On this page then sacred to the memory of a virtuous friendship, let the names of Houston, Blackburn, Priestley, Hoge, be entwined together Esto perpetua.

It ought here to be distinctly noted that the whole time he ever spent at school either private or public was not more than three years. If in this short term he made uncommon improvements, his success was not owing so much to any unusual facility in acquiring knowledge as to a diligence & perseverance which nothing could subdue. Indeed his mind had a way of working so original & so peculiarly its own that it could not without immense labor be drilled into the technicalities of a scholastic routine. His success therefore utters a stern reproof to those, who blessed with respectable powers are found loitering from childhood to maturity in the path of improvement; & at last finish a useless life in comparative obscurity.

He was now pressing on the moment for which he had often panted, when he should be permitted to devote his undivided attention to the study of Theology. This, all along had been his favourite science. It administered nourishment & vigor to his soul. He wished also to be qualified for exhibiting to others the unsearchable riches which had been made his own. The prospect of better fortune or of better fame which was sometimes brought before him never for a moment shook his settled inclination to be in the face of poverty & reproach, what at six years old he had wished to be, a minister of the gospel.

It may well be conceived that it was with him a question of no little magnitude, under the auspices of what connection he should seek admission to the office which he was so anxious to fill. His preferences now pointed to the Presbyterian Church. But he wished also to know whither the finger of duty & of Heaven pointed. He would not be precipitate. Before his ultimate decision a reference was made to his father; & made under the painful apprehension that the wishes of the father & the son would not harmonize. It is unknown what were his intentions, in that event. Perhaps he thought he could conscientiously & usefully conform to the wishes of a father for whose judgement as well as dispositions he cherished the highest respect. Perhaps he feared to see the moment arrive that would array the affectionate desire of his father on earth against what he conceived to be the will of his father in Heaven. Happily no such conflict was before him. His fathers views although somewhat softened & modified were essentially unchanged. But he had the spirit of the religion which he professed. Disclaiming all inclination to exercise the slightest control over the conscience of his son, he wished him to judge & to act for himself, commending him at the same time to the guidance of Heaven. Ah! happy will be the era when a Spirit so Christian & dignified shall universally shed down its composing charm upon the sundered members of the body of Christ. If when differences of religious opinion arise among members of the same family a similar sentiment were possessed & a similar course pursued, those collisions would be unknown which now sometimes shake domestic peace to its centre. Many a heaving bosom would be calm & placid; and many a suffused eye would be cloudless & serene. Strange that so many who profess to be the subjects of the Prince of Peace know so little what manner of spirit they are of. The man who would domineer over his fellows conscience & bend it to a compliance with his own religious creed is usurping the throne of the Lord of Conscience. Whatever he may profess, in heart he is no protestant.

Having formed his resolution Mr Hoge now proceeded to reduce it to practice. His theological studies were pursued chiefly under the direction of his former preceptor Mr Graham. For a time also it is believed, he enjoyed the instruction of the Rev. Dr. Waddel. He presented himself, in a short time as a candidate for the holy ministry before the Presbytery of Hanover. As this was the first presbytery organized in Virginia a brief history of the circumstances which led to its formation may be permitted to diversify this narrative as it may contribute to throw additional light & interest around some of its subsequent details.

In the year 1606 letters patent were granted to certain persons therein named by James I. "for two several colonies & plantations to be made in Virginia & other parts & territories of America." Under this charter a permanent establishment seems to have been made in the succeeding year. A reference to the early acts of the colonial government will show that religion held a primary grade among the objects of its superintendence. Its aim however was not the protection of every good citizen in the exercise of the rights

of conscience. The Church of England caused her voice to be heard & her arm to be felt across the Atlantic. Her doctrines no one might dispute; and against her government, however mal-administered no one might rebel. So far was the spirit of that day from tolerating a different religious system that it scowled horribly on all who dared to withhold conformity from the system established by law. The principles of the Act of Uniformity passed about half a century before, in the reign of Elizabeth seem to have been at once infused into the legislative enactments respecting the church. These required conformity to the orders & constitutions of the Church of England both in substance & in circumstance. Non conformists were subject to expulsion from the colony. The counties were to be divided into parishes & all titheable bound to contribute for the support of the clergy, for the building of churches & the purchasing of glebes. The glimpse of hope that sprung from a law some few years after the death of Charles I, which left the ordering of parochial affairs to the parishioners themselves, was soon entirely overcast.* The heart of intolerance was as unchanged & unpitying as ever. The truth of this declaration is vindicated by an act for the suppression of Quakers. After the restoration, the same laws were reenacted & if possible rendered more explicit & obnoxious. Glebes were to be laid out in every parish. No minister who had not received ordination from some Bishop in England & did not conform to the Church of England was permitted to officiate in the colony either publicly or privately on pain of expulsion. The catechism contained in the book of common prayer alone was to be taught. Absentees from church & those who frequented unlawful assemblies & conventicles were liable to a heavy fine. Schismatical persons also were sorely amerced who refused to have their children baptised according to the forms of the orthodox established religion. Quakers & recusants were subject to the punishments imposed by the Statue of the 23d of Elizabeth. In 1663 a member of the Assembly was expelled for being "loving to the Quakers".

Of the state of ecclesiastical matters in 1670, Sir William Berkeley gives the following account in answer to a Query of the Lords commissioners of foreign plantations. "We have forty eight parishes & our ministers are well paid & by my consent should be better, if they would pray oftener & preach less. But of all other commodities so of this, the worst are sent us, & we had few that we could boast of since the persicution in Cromwells tirany drove divers worthy men hither."

In succeeding periods until the revolution, while it is most cordially acknowledged that there were some clergymen of the established church, who were an honor & a blessing to it, the fact has not been concealed by writers of that communion that a majority of them neither preached the gospel in any proper acceptation of that term, nor themselves lived according to its precepts. It was not therefore strange that when those who should have advo-

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*clouded, darkened, or disappeared.

cated the cause & exemplified the power of vital godliness, were faithless to their trust, it should sink into disrepute; and some outward decencies of deportment combined with some reverence for the forms of religion should by many of the people be mistaken for religion itself.

In the first year of the more enlightened & liberal reign of William & Mary an act passed for the Toleration of Protestant dissenters. Far as this act was from being dictated in the spirit of Christian toleration, no notice seems to have been taken of it in the laws of Virginia until after the death of Mary. In 1669 it was enacted that dissenters qualifying according to that act should be exempted from penalties for not repairing to the parish church. Notwithstanding this, dissenters in Virginia were generally treated in the first instance according to the Act of Uniformity. And it was not without much reluctance on the part of the colonial government, that the application of the Toleration Act to the Colonies was at length conceded. Afterwards the condition of dissenters in Virginia was substantially the same with the condition of dissenters in England, until the American revolution. Then the jurisdiction of the Church of England over the ecclesiastical concerns of Virginia was abolished, & the preeminence of a dominant religion was wrenched from its base. Our revolutionary sages wisely determined that there should be no established church & consequently that there could be among us no dissenters. Thus the Founder of the Church would have it; for he has said, "My kingdom is not of this world."

It cannot be doubted that at almost every period of the history of Virginia before the revolution, there were in the colony persons who in opinion dissented more or less from the established religion. The heart may have maintained a strong aversion to that conformity which private or political consideration enforced. The first dissenting preachers in Virginia of whom any information is possessed were the Rev. Francis McKemie & the Rev. John Hampton. They belonged to the Presbyterian denomination & were sent as missionaries by a society of dissenters in London to the Middle & Southern colonies in America. Of the direction or success of their labors little is known. The former "came to America about the year 1700 & fixed his habitation on the peninsula between the Delaware & Chesapeak bays in the county of Accomack Virginia, very near the Maryland line. From this spot as the centre of his operations he went forth in all directions, preaching the gospel wherever he found people willing to hear him." The Episcopal Clergy of Virginia becoming much alarmed & incensed at his evangelical labours, had influence enough to cause him to be arrested & carried over the bay to Williamsburgh to answer for the crime of preaching the gospel. But such were the force of his talents & the fascination of his address that he conciliated the governor, who became his friend & not only licensed his dwelling house as a place of worship, but also gave him a general license to preach the dominion."* [1]

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*[1] Miller's Life of Rodger. p. 126. Miller, Samuel. Memoirs of the Rev. John Rodgers, D. D. New York: Whiting & Watson, 1813.

The next event that led to the introduction of Presbyterianism into the Eastern part of Virginia is thus detailed in the work from which the preceding extract was made. "About the year 1730 there resided in the great Northern Neck between the Rappahonnoc & Potowmac rivers a certain John Organ, a pious schoolmaster from Scotland. Soon after his establishment in that country, finding that there was no place of public worship in his immediate neighbourhood, & that a large portion of the people wholly disregarded the ordinances of religion & were sunk in carelessness & in profligacy, his spirit was stirred within him to attempt something for the spiritual advantage of his neighbours. Accordingly he collected in private houses such of them as were tolerably decent & sober & had any sense of religion & read to them the scriptures & other pious writings accompanied with prayer & singing. These exercises were much blessed to the awakening & conversion of a number of souls. For several years nothing more was attempted; especially as the frowns of the government were soon directed towards this little flock, & the laws against dissenters rigorously enforced against them. In a short time however after the formation of the Synod of Philadelphia, the people of Organ's neighbourhood made an application to that body for supplies This request was granted: & the Rev. Mr Anderson who had before resided in New York, but was then settled in Pennsylvania, was sent by the Synod to preach among them, to organize a church, & to intercede with the government on their behalf. Mr Anderson succeeded in attaining all these objects. He preached to great acceptance & with much impression; and formed a church which has continued to the present day."[2]

In 1740, Mr James Hunt, Mr Samuel Morris & two other gentlemen of respectability, members of the Episcopal Church in the county of Hanover, received about the same time, the impression that the system of truth taught in the Bible was not preached in the parish church which they had been accustomed to frequent; & that the ground was unsafe, on which they had previously rested their hope of salvation. The means which produced this impression were somewhat singular. As they were men of reflection & serious habits, it is not improbable that, a comparison of the doctrines which they heard from the pulpit, with the articles & Liturgy of their own church, & especially with the Bible contributed to this result. But some other religious books seem to have been chiefly instrumental in this work. A few leaves of Bostons Fourfold State which fell into the hands of one of these gentlemen so awakened his attention that he resolved to possess it; and having obtained it, he had reason to rejoice on account of its instrumentality in changing not only his religious opinions but his heart. To another Luthers Commentary on the Epistle to the Galatians was useful in the same respects. Some other writings also of the preceding century such as those of Baxter & Flavel were not without some good effect. But whatever were the means employed the effect was most decisive & remarkable. For the same reason

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[2] Ibid., p.29.

each of these gentlemen began at the same time to withdraw their attendance from the parish Church. Their absence was remarked & it is said that they were called upon to account for it at the same time & before the same tribunal. To their mutual surprize, they discovered that without any previous inter-communication their religious views were entirely coincident. And they determined that they would submit to the fines imposed upon them according to the law, rather than countenance by their presence a ministry which they deemed not only unprofitable but pernicious. As they were now associated by a most interesting bond, they resolved to meet on the Sabbath alternately at each others houses, for their mutual edification. At these meetings it was their habit to read such books as they had found to be particularly useful. Luther on the Galatians, his table discourses, & some of the writings of Bunyan, together with others not now known, were frequently used on these occasions: and Mr Morris was usually employed in the office of reading. In 1743 a volume of Whitfields Sermons was added to their stock of books & read with no little impression. The number of persons who attended these meetings not only on the Sabbath, but on other days rapidly increased. Many were led to enquire with the deepest anxiety what they should do to be saved & found peace in believing. A private dwelling now became too small to contain the assemblies which met for these exercises, & a house was erected for their accommodation, usually called "Morris's reading house." Mr Morris was invited to visit other neighbourhoods to the distance of forty miles from his place of residence, that he might perform abroad the "labor of love" which had been so successful at home. This he cordially consented to do, animated as he was by an affectionate zeal for the glory of God & the salvation of men. And so far was his labour from being in vain in the Lord, that he was eminently instrumental in carrying on this interesting work.

It was not to be expected that a state of things so unprecedented should escape the animadversion of the constituted authorities. It is believed that in the first instance, the Court of Hanover County summoned Mr Morris & his associates, to answer for the irregularity of their conduct. They do not appear to have known that there was in the world a religious society distinguished by the sentiments which they held. And altho, they were intentional non-conformists to the established church, they had assumed no distinctive appelation. Aware however of the importance of some designation in reference to the trial which they had to undergo; & recollecting that Luther one of their favourite authors was a distinguished agent in the reformation from Popery, they concluded to denominate themselves, Lutherans. This circumstance is said to have involved the court in some perplexity, how the law could be applied to the case of the Lutherans: and they were consequently discharged. Finding afterwards in the writings of Luther some sentiments of importance to which they could not accede, they seem no longer to have considered themselves, Lutherans.

A second trial for the same offence awaited them; & they were required

to answer for their schismatical conduct, before the governor & council to whom it is probable the inferior court had referred the matter. At the appointed time they commenced their journey to Williamsburgh, the Seat of Government. One of them who travelled by himself, was induced to seek shelter from an approaching storm in a house by which he had to pass. While there he picked up a volume which proved to be the confession of Faith of the Church of Scotland. Of this book he had never heard: and he was not a little astonished & transported to find systematically exhibited in that confession the very sentiments which he believed the Bible to contain. The owner of the book who attached no value to it, cheerfully presented it to him & he bore it away as a treasure to his brethren whom he met at Williamsburgh. Having examined it, they unanimously agreed to receive it as the Confession of their Faith, & as such, presented it to the Governor, when called upon to express their religious belief. Sir William Gooch, the governor, who had been educated a Presbyterian, but had conformed to the established church was disposed to treat them with lenity; but the council were implacable & severe. In the midst of the menaces which they uttered, there arose a most tremendous storm in the atmosphere accompanied by such terrific thunder & lightning as to overawe them into silence, & cause a total suspension of their proceedings. The tempest seems to have exorcised the fulminating spirit in which the council first convened: and after it subsided they contented themselves with giving to the accused, on their dismission, some monitory cautions respecting their future conduct.

Some time in 1743 the Rev. William Robinson who was sent by the Presbytery of New Brunswick to preach in destitute parts of the country passed through a portion of Virginia. During his tour he preached in the counties of Frederick, Augusta, Campbell, Prince Edward & Charlotte, & wherever an opportunity was presented. Much religious excitement was produced by his preaching. Some persons from Hanover, who had an opportunity of hearing him at Cub Creek in Charlotte County, conveyed to their friends the intelligence of his preaching & its effects. The little Society in Hanover immediately despatched two of their number in pursuit of him; who not finding him at Cub Creek as they expected, followed him to another place, & on hearing him preach, agreed to invite him to Hanover. Regarding this application as a call of Providence, he agreed to comply with it, though at much personal inconvenience. He arrived at "Morris's reading house" at the appointed time: but before he should commence religious worship, these people thought it necessary to inspect his credentials & to ascertain definitely what was his religious belief. In these respects he gave them ample satisfaction. He continued with them preaching four days successively. His audiences were numerous, attentive & solemn: and many, there is reason to believe, will rejoice forever that they had the opportunity of hearing him preach the gospel in Hanover. While there, he informed the people, of the reason why the Society of which he was a member was called Presbyterian; and they readily approved, when explained, the form of government & discipline of that church, the doctrines of which they had before so cordially embraced. He also induced them to make prayer & singing a part of their public religious exercises; which they had not previously done.

When Mr Robinson was about to leave them, an incident occurred, too intimately woven with the future destinies of these people to be omitted. In token of their gratitude & their affection they urged upon him the acceptance of a pecuniary contribution. This he declined receiving for reasons highly honorable to his character. But the offering of charity had been devoted & would not lightly be recalled. At length he agreed to receive it, on condition of being permitted to divert it from his own use to that of a young man of promise, who under considerable pecuniary embarrassments was prosecuting his education with a view to the ministry: and he remarked that when this young man became a preacher he should visit them, & if providence so ordered it, might become their minister. This young man was Samuel Davies who actually became the pastor of that people.

They were afterward visited by the Rev. John Blair & the Rev. John Roan, who preached among them with much acceptance & much success. Soon after Mr Roans departure the spirit of persecution revived & they had reason to apprehend the annihilation of their infant Society. In this extremity they made application to the Synod of New York, who drew up a memorial in their behalf, to the governor & sent it by the Rev. Messrs Tennent & Finley. Thus was the threatening storm averted; & the labors of these gentlemen were eminently blessed. Altho, opposition was always awake & often active, yet "the bush flourished in the flames." Subsequently the Rev. William Tennent & the Rev. Samuel Blair visited Hanover & administered the sacrament of the Lords Supper. Mr Morris represents that occasion "as one of the days of Heaven." Mr Whitfield soon followed & preached in demonstration of the spirit & of power, for several days in succession. After this the people kept up their religious meetings until in the early part of 1747 Mr Davies paid them his first visit.

Having been introduced into the ministry by the Presbytery of Newcastle, that body at the suggestion of Mr Robinson, directed him to visit the people to whose liberality, he was indebted in part for his education. Aware of the difficulties which might embarrass, even the very temporary intercourse that he might have with them, he examined with minute attention the Act of Toleration. The precautions of age attended every step of this young evangelist; & before commencing his ministerial operations, he obtained a special license from the governor and council to officiate at four different places in Hanover & in two adjoining Counties. His arrival among those people, at a period marked by some depression of their affairs, was hailed with enthusiastic joy; and his preaching revived together their hopes & their cause.

On his return from Virginia he was pursued by a call from this little flock accompanied by the most affectionate importunities for its success. Altho, in his own opinion he was sinking under a pulmonary disease, yet he resolved to spend & be spent in his masters cause. To use his own expression, he put his life in his hand & went to Hanover. He was accompanied by the Rev. John Rodgers, a young brother in the ministry & his inseparable friend. Mr Rodgers was eminently qualified to aid & encourage him in the conflict to which

he was called; & was willing to share with him in the toils & the perils of his glorious enterprize. In 1748 they entered the ancient dominion & repaired to Williamsburgh for the purpose of qualifying according to the Act of Toleration under which they claimed the right of officiating in the colony. Alarmed at the growing importance of the Presbyterian cause, the council would gladly have resisted the demand of both the applicants. This however, in regard to Mr Davies they could not consistently do. But in the emphatic language of one of the Board, they had Mr Rodgers out & they were determined to keep him out. Mr Rodgers being thus severed from a participation in the eventful operations of his friend, turned to a different theatre where he acted a part eminently useful & honorable, until the frosts of almost a century were settled on his head.

Cast down but not in despair Mr Davies lifted his eye to Heaven & turned his hand to his work. Every thing conspired to animate him with the most seraphic zeal. When he looked back, he remembered that he was the child of prayer, consecrated in parental purpose & supplication from his first hour to the holy ministry, that some of the first petitions he had lisped to Heaven were that he might be counted worthy of this sacred office; and that in a personal covenant with God he had unreservedly devoted himself to the performance of its arduous duties: as he cast his eye before him, the grave heaved* rapidly forward on his vision, until he found himself treading on its margin. How then could he be idle? He laboured by day; & suffered by night. God had mercy on him & on Virginia. His health was restored & his life prolonged.

In the course of this year license was obtained, tho. not without great difficulty, for three other places of meeting. In one instance, it is said that a favorable order of this sort was reversed by the General Court. On that occasion Mr Davies appeared before them as the competitor of the Attorney General & by invincible argument & eloquence proved that the Act of Toleration, being intended to qualify the Act of Uniformity, must have a coextensive application. There were now in Hanover & in adjacent counties seven licensed places of worship. Exhibiting none of the loveliness of the maternal character, the established Church, then cruel like the ostriches of the Wilderness, withheld from her own children the breast; & frowned upon them because they sought nourishment elsewhere. But her frowns were powerless to repress the growth of that cause which Heaven had undertaken to advance. At the end of three years there were already three hundred members enchanted by the charm* of evangelical preaching unto the fellowship of the Presbyterian Church. In addition to these a number of colored people, on profession of their faith were admitted into visible union with that Saviour, in whom there is neither bond nor free. And many persons of different classes became the subjects of deep religious

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*hastened or advanced

*enlightened & impressed by the power of evangelical preaching, united in the, etc. No enchantments.

impressions. Mr Davies's bounds had now so expanded & his labors had so multiplied that assistance became indispensible. Accordingly the Rev. John Todd, was induced to become his assistant. Accepting a call from what had been the upper part of Mr Davies's charge he was installed in his new relation November 12, 1752. On this occasion Mr Davies delivered a sermon which contained an exhibition of the doctrine & order of the Presbyterian Church. This sermon was published by request & dedicated to "The Rev Clergy of the established Church." The dedication is a master piece. Its body is genius & taste; its soul is charity.

In 1753 Mr Davies undertook a voyage to Great Britain as an agent for the College of New Jersey. During this visit he obtained an opinion from Sir Dudley Rider the kings attorney General in England, favorable to the dissenters in Virginia. He brought with him on his return a copy of this opinion which was instrumental in securing for them, afterwards the same toleration which was extended to dissenters at home.

Labourers were thrust into this new field as the harvest ripened. There was indeed little of inducement held out to any but those who loved to work & were willing to look to Heaven for their reward. They had neither churches nor glebes. Usually when the season permitted some solemn grove was transformed by the wonderworking power of prayer & of praise into a temple for Him who has said "Where two or three are met together in my name, there am I in the midst of them." The assembly had no shelter but an arbour of bushes or the heavens; no seats but the ground or the trees that had been levelled upon it; no enclosure but the protection of providence. And yet in the bosom of this obscurity tones of impassioned & classic eloquence were heard, to which many a sensitive heart vibrated; the voice of prayer seemed to cleave the Heavens; & the song of praise swelled & sweetened as it ascended to the throne of the Eternal. Nature transformed & energized by grace was at work.

Soon after the location of Mr Davies & Mr Todd, it appears that four other clergymen were also settled in Virginia: since in 1755 they together with the abovementioned gentlemen were organized as The Presbytery of Hanover. This appears in the following extract from the minutes of the Synod of New York assembled at that time in Philadelphia.

"A petition was brought into the Synod setting forth the necessity of erecting a new presbytery in Virginia: The Synod therefore appoint the Rev. Samuel Davies, John Todd, Alexander Craghead, Robert Henry, John Wright & John Brown to be a Presbytery under the name of the Presbytery of Hanover; & that their first meeting shall be in Hanover on the first Wednesday of December next; that Mr Davies open the Presbytery by a sermon; & that any of our members settling to the Southward or Westward of Mr Hoges congregation shall have liberty to join the Presbytery of Hanover."

Pr. Robert Treat Syn: Clerk.

The Presbytery of Hanover was composed of members who during the unnatural & unnecessary contest which for many years divided the Presbyterians in the colonies, belonged to what was generally called the New Side. And while they were eminently favourable to the promotion of vital religion, they do not appear to have been infected by any of the errors which the Old Side usually imputed to the New. They were uniform & constant advocates of learning, order, & grace.

It is proper now to leave the Presbytery of Hanover, traversing the Blue Ridge to observe what has been going on in the valley beyond it. About the year 1732 a new Presbytery was formed by the Synod of Philadelphia, called the Presbytery of Donnegal. Their local situation rendered it more convenient for them than for any co-ordinate judicatory, to make some provision for the ecclesiastical wants of the new settlements which had been formed or were then forming in that new region, in part by emigrants from their own bounds & other portions of the then province of Pennsylvania. Accordingly in 1735 that subject was brought before the Presbytery & referred to the Synod. In the ensuing year an application was made for supplies by some inhabitants near Opeckon in Virginia; & in obedience to an order of the Presbytery the Rev. Samuel Gholston paid them a visit. In 1737 "a supplication from the new settled people on Beverlys Manor in the back parts of Virginia, for supplies was recieved." Similar applications at successive periods until 1755 were made from North Mountain, Burdens Tract, James River, Rockfish, Joy Creek, Buck Mountain, South Branch of Potowmac, Shenandoah, Roanoke, Mountain Plain, Bullskin & sundry other places designated on the records of the Presbytery. During this period they enjoyed the temporary labours of a number of ministers among whom may be mentioned the Rev. Messrs Anderson, Dunlop, Craig, Caven, McDowell, Black & Thomson. In 1740 the Rev. John Craig was ordained & set apart to the work of the ministry in the South part of Beverly Manor, (now Augusta County) Virginia. Not long afterwards the Rev. John Hoge organized the congregations of Cedar Creek & Opeckon & was settled as their pastor. The Rev. Samuel Black was settled in connection with the congregations of Rockfish & Mountain Plain; & the Rev. Alexander Miller in what is now Rockingham County. And the Rev. Messrs Thomson, Black & Craig were in 1747 appointed a standing committee of ecclesiastical affairs in Virginia.

The Synods of New York & Philadelphia, which had heretofore maintained a separate & independent existence coalesced into one body in 1758: and in new modelling the Presbyteries that of Hanover was made to consist of the Rev. Alexander Craghead, Samuel Black, Samuel Davies, John Craig, Alexander Miller, John Todd, Robert Henry, John Brown, John Wright & John Martin. It soon became obvious to this body that the proper cultivation of the extensive field committed to their care demanded, as an indispensible measure, the multiplication of able & faithful labourers. And such was their success in this business that they were instrumental in introducing into the gospel vineyard a number of workmen who needed not to be ashamed; some of whom were

among the brightest ornaments of the Presbyterian Church in the United States. At different periods & in almost constant succession until the year 1780, the Rev. Henry Patillo, William Richardson, James Waddel, David Rice, James Criswell, Charles Cummins, David Caldwell, Joseph Alexander, Thomas Jackson, Samuel Leake, Hezekiah Balch, Caleb Wallace, Samuel S. Smith, James McConnel, John B. Smith, William Graham, William Wilson, John Montgomery Benjamin Erwin, Samuel Doak, Edward Crawford, Archibald Scott & probably several others were ordained by the Presbytery of Hanover; by whom the most of them had been licensed. In 1760 the Rev. Richard Sankey & the Rev. Hugh McCadden, respectively from the Presbyteries of Donnegal & Newcastle became members of that of Hanover. And in connection with the Presbytery of Donnega. in 1771. The Rev. Hugh Vance, & in 1776 the Rev. John McKnight were settled in the county of Berkely. Meanwhile some of the members of Hanover Presbytery composed that of Orange: and others departed; some to take their stations in the world of spirits, & others in different parts of the church on earth, without the jurisdiction of the Presbytery of Hanover. So that when Mr Hoge became a candidate for the ministry, that judicatory consisted of about fifteen members.

During the period over which these notices have extended it cannot be doubted that much good was accomplished. It would indeed be arrogant to say that the Presbyterian clergy were the only persons who understood or preached the gospel: or that the societies which they formed were the monopolists of evangelical piety. It is however but justice to the memory of these zealous reformers to say that they were eminently instrumental in diffusing the knowledge of Christian truth, & of enforcing the practice of Christian morality. By a direct influence on the Laity & an indirect influence on the Clergy of the estab lishment, they contributed to some improvement in that communion. Zealous in asserting the rights of dissenters, in opposition to those unjustifiable restraints which had oppressed them, they were chiefly instrumental in securing that actual toleration, which dissenters at length enjoyed. And to them may be ascribed much of that prevalence of religious truth & practice, as well as much of that respect for learning which however humble in degree, exists at the present moment in Virginia.

Another claim may be supported in favor of the usefulness of the fathers of the Presbyterian Church in Virginia. Their efforts were zealously & successfully directed to the training of able & faithful ministers of the gospel. Some of these were established in different parts of the colony & were personally useful in no common degree. Others bent their course to the more southern colonies & laid there those foundations of the Presbyterian Church on which their sons have not failed extensively to build. There were also others who at different periods penetrated into the forests of the West & beside the cabin of the woodsman caused to be erected the humble temple for Jehovahs worship. Perhaps it would not be hazardous to affirm that to the Presbyterians of Virginia belongs, under God, the chief honor of sending the lights & privileges of the gospel as administered in their church, over the extensive territories of our Southern & Western Country. Why then should any despise the day of small

things? Why should any despair of success when they know that their cause is good? Since the establishment of Davies in Hanover there have been additions to the Presbyterian community of Virginia, in the ratio of one minister & two congregations, for every year; besides the enlarging bounds & expanding usefulness of sister communities. And over the vast regions of the South & West, there are now diffused hundreds of ministers & congregations of the same order, where then there were none.

The spirit of the first Presbyterian ministers in Virginia is worthy of distinct observation. While they knew their rights & asserted them, they also knew their duties & studied to fulfil them. In the midst of contumely & reproach they generally possessed their souls in patience. They rendered not railing for railing. Crimination did not provoke recrimination from them. We have heard nothing of either their verbal or their published controversies. All that tradition has told us of them warrants the belief that in the midst of every thing calculated to awaken an opposite spirit they were peaceful & long suffering. As subjects of civil government their conduct was highly exemplary. At the revolution they were generally prompt & zealous in maintaining the rights of their country. And it is not unknown at the present day, that the cause of liberty derived material advantage from their exertions. Previous to this period they had conducted themselves as friends of their country & of the government under which Providence had cast their lot. Attempts indeed were made more than once, to represent them as seditious people, as unfriendly to their rulers & to the established order of things. But their conduct furnished a splendid & unanswerable refutation of these calumnies.

At this period in the history of the Presbyterian Church in Virginia Mr Hoge sought to be enrolled among her ministers. His application for this purpose was made to the Presbytery of Hanover October 25th 1780. Having given full satisfaction as to his experimental acquaintance with religion, & the purity of the motives which induced him to desire the sacred office, as well as to his literary qualifications he was received as a candidate for the ministry. The customary trials were assigned him & approved at several successive meetings of the Presbytery. And he was licensed to preach the gospel as a probationer for the ministry about the last of November 1781.

His first performances in the pulpit were far from being satisfactory to himself. During the progress of his education, he was sometimes visited by the painful apprehension that his qualifications for usefulness as a public speaker were not sufficient to warrant the selection which he had made of his profession in life. He was particularly fearful that he would be under the necessity of writing all his public addresses & delivering them from his memory or his manuscript. To a mind like his this would have been an afflictive servitude. Such apprehensions were indeed unfounded; for those who knew him well, know that he possessed & exercised, especially when his feelings were elevated, powers for extemporaneous speaking of a very exalted order. In a conversation on this subject with the Rev. Samuel S. Smith, previous to his licensure,

he obtained much relief. Mr Smiths advice to him was that he should persevere in present duty & commit the rest to Providence. This counsel which he did not hesitate to follow, sustained him under the weight of despondent feeling which was [imposed rather increased upon him] by the consciousness that his best efforts sunk far below his conception of what the discourses of a Christian Minister should be. And many years after it had been given he remarked that it had helped him along through life.

Few persons seem to be aware of the nature of that responsibility which rests on the hearers of the gospel. If there be some, who merging every inferior consideration in the solemnity of the message which is brought to them, regard that as the exclusive or chief object of their attention, they are not many. The salvation of sinners is the work of God, accomplished by means which he deigns to bless. And it is much more probable that he will bless clear & forcible representations of his own truth, though they be defective in the eye of human taste, than when that truth is blended with the policies of human opinion, & bedecked with the meretricious attire in which some pulpit declaimers array it. The preacher whose discourses when stript of their exterior have little or nothing to recommend them, but who has a prepossessing appearance & an engaging manner; whose language is fine & pompous; whose figures are many & bewildering; whose voice is sonorous & his gesture graceful, is likely to be the Apollo of the multitude. But he who wants such claims to distinction; whose voice is too hard or too soft; whose gestures are too many or too few or too awkward; who has no rhetorical flourishes with which to amuse his audience; but who bent on a nobler end, advances in simplicity & godly sincerity to his work, announcing the uncorrupt doctrines of the gospel, expounding lucidly their import, establishing their reasonableness, asserting their efficacy, repelling objections against them & enforcing them pungently on the conscience, is likely to be a favourite only with the discerning & pious few. The majority find it much easier to see & to hear than to think, to be amused than to be instructed; to be excited than to be sanctified. To persons of this class, it is admitted that Mr Hoge was illy qualified to be an interesting preacher. But his public discourses were from the beginning instructive & impressive to the pious & the judicious; to all who regarded the matter as more important than the manner. Persons of this description soon undertook to presage that his reputation & usefulness would grow with his years. The sequel will show that they were not mistaken.

At the time of his licensure he entertained the purpose of migrating to Kentucky. Thinking that he might be more useful there than he was likely to be in his native state, he was on this account willing to endure the privations & hardships of such a location. As the purpose of Heaven was different from his own, means were found to defeat the execution of his design; which however he did not relinquish for a number of years. Some circumstances not now understood conspired to direct his attention for a time to the County of Hampshire, which had been long a frontier settlement & had suffered much from the depredations of the Indians. Confined for many years to forts while

their houses were often reduced to ashes, the inhabitants had but little opportunity & less encouragement to attend to any thing but the necessaries of life. In this state their manners were more simple & unsophisticated than their habits. They had enjoyed few religious advantages. An episcopal minister was, about the year 1770 inducted into the parish of Hampshire, where he resided until his death which happened a few years afterwards. The Baptists & also the Methodists are said to have preached in that County with success. Some time previous to 1780 the Rev Thaddeus Dodd, who was the first Presbyterian minister in that region, resided for a short time on Pattersons Creek. After about ten years he was followed by the Rev. Robert Finley whose ministry there was not of much longer continuance. The Presbytery of Donnegal also furnished occasional supplies. By these means was the basis laid for the formation of those societies which are now in existence in that county, & which in their united capacity are styled the Congregation of Mount Bethel under the pastoral care of the Rev. James Black. That part of Hampshire to which Mr Hoge directed his attention & which has since been erected into a separate county under the name of Hardy, had never enjoyed in any form the stated ministrations of the gospel. And nothing is known respecting their occasional religious opportunities except that during the revolutionary war, the Rev James Edmonds a member of the Presbytery of Orange who had been settled in Charleston, S.C spent among them two or three months. The people of that region though for the most part members of the Church only in the sense in which they were rendered such, by baptism, were descended from ancestors who had belonged to different religious denominations. No uniformity in sentiment prevailed among them respecting either Christian doctrine or discipline. There were indeed a few who were called Presbyterians; but they were generally found in circumstances incident to those who live dissociated from the ordinances of the gospel. Mr Hoge however found them kind & hospitable, & mingled freely in their domestic circles. The unaffected plainness of his manners, the piety of his conversation, the circumspection of his conduct, & the fervour of his public addresses which aimed at once to enlighten their minds & to affect their hearts with united influence, made on many no little impression. A strong desire was excited to have him settled among them in his ministerial capacity. To this desire which was intimated to him again & again, he gave no countenance. His inclinations were drawing him to the Wildernesses of the West.

In relation to this subject an occurrence took place too remarkable to be passed over in silence. The time at which he proposed to terminate his temporary intercourse with a people who were now visibly much attached to him drew nigh. The last Sabbath had dawned which he expected to spend with them on earth. He ascended the pulpit before them as he believed for the last time. Having pronounced a valedictory discourse, he offered up a parting prayer. Hi voice now joined with theirs in a final song of praise to God & to the Lamb. When this exercise was concluded he arose with the deliberate intention to inform them that he was about to leave them; that he intended to go to Kentucky; that he should probably meet them no more on earth; that it became them to prepare for the meeting that awaited them before the bar of the Eternal Judge.

He commenced a few sentences introductory to this annunciation when to his astonishment his views were instantaneously changed, he knew not why, & he felt himself constrained to say to them that he was oblidged to leave them for a short period; but that after attending a meeting of the Presbytery, he would return & reside amongst them for some time. An application for his services followed him to the Presbytery; & in May 1782 the requisite appointment was made.

This event he always regarded as a special interposition of providence. That the fact itself should be questioned by those who reject the doctrines of divine revelation, were not surprizing; since they reject facts that wage a far more potent claim on their faith. But the possibility of such an occurrence cannot be contested by any giving credence to the Bible, remember how it is written, that God "has the hearts of all men in his hand & can turn them as the rivers of water are turned."* That no second causes were employed in producing this sudden revolution in his plans, is not contended. They may have had an operation imperceptible to himself. But second causes always imply a first. An instrument will effect nothing without an agent to wield it. A self-determining power of his own could not have been that agent; since if such power existed its whole force was pressing in the opposite direction. It is both a devout & a philosophical conclusion that this was the operation of God who deigns to number the hairs of the heads of his servants & to appoint the bounds of their habitation.

Returning to Hampshire according to this engagement he fixed his residence in the family of Mr Robert Maxwell, a gentleman of more literary taste than most persons around him & who had a respectable collection of Theological books. There it was his custom to spend his time in his study except when his professional duties called him from it. On the 13th of December 1782 he was ordained to the whole work of the gospel ministry by the Presbytery of Han over at Browns Meeting house in Augusta. On that occasion the Rev. Archibald Scott preached from Acts 20.28: and the Rev. Benjamin Erwin presided in the laying on of the hands of the Presbytery & gave the customary charge. Clothed with full ministerial authority he now entered upon a more extensive sphere of exertion; & soon succeeded in the organization of a church. The congregation was called Concrete; a name probably selected in allusion to the union which it embraced of persons of different denominations. As he had no view to a permanent residence in Virginia, the pastoral relations between him & this congregation was not officially constituted. Under this plea however he did not shelter himself from the claims of duties the obligation of which is so solemnly recognized in that relation, which he was well aware had an actual, if not a formal existence.

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*"The King's heart," & by consequence, the hearts of all men, "is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

On the 23d of August 1783 he intermarried with Miss Elizabeth Poage, daughter of John Poage Esq of Augusta County. This arrangement was the result of neither feeling nor judgement alone, but of both in a happy combination. In this interesting case he acted not only with a view to his own comfort, but to his usefulness in that public character which he had assumed.* Nor were his expectations disappointed. In the companion of his choice he found all & more than he expected. In writing a few years after this period to a friend & relation he says "My E____ has been in a very weak state. She seems however at present to be on the mending hand. For about two years past she seems to be like a new wife. A striking instance of the improvement, which the amiable & benign religion we profess can make even upon those who possess the happiest natural dispositions." A further exhibition of her character will be reserved for a melancholy occasion that will hereafter be presented.

Few events worthy of notice, occurred during a residence of five years on the South Branch of Potowmac. The stillness of the scene around him was favourable to the display of his real character. Intent on doing good he pursued unremittingly "the noiseless tenor of his way" while travelling to a better country. He here reviewed his former literary studies & increased the sum of his acquisitions. A part of his time was devoted to the study of the Hebrew language which the rapidity of his academical course had excluded from the number of his attainments. In this language he made respectable proficiency. While he pursued with avidity his theological researches, he was diligent in making careful preparation for his public performances.

At one period he taught for about a year a grammar school. To this measure he was prompted as well by a wish to diffuse more of a literary spirit in the neighborhood where he lived as a design to provide for those of his own household. It was scarcely to be expected that the respect & regard for him which was almost universally felt would create, in a state of society such as that by which he was surrounded, a habit of making with regularity an adequate provision for his temporal necessities. No one ever knew better than he that "man wants but little here below, nor wants that little long." This little he believed it to be his duty to endeavour to secure. But a pursuit so indispensible in his circumstances, was subordinated to a zeal for the welfare of his pupils. On them his instructions & example made an impression not easily effaced. It still remains imprinted on the hearts of some who survive him. On one occasion being visited by the Rev. Francis Asbury a Bishop in the Methodist Episcopal Church he invited him to visit his school & to address a religious discourse to its members. This is but a single instance of dispositions which to him were habitual. He was alike disposed to consult by all possible means the advantage of those who had been entrusted to his care; & to encourage & honor, the evangelical labors of his Christian brethren of every denomination. He had no fellowship with that self gratulating spirit which can complacently breathe

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*with which he was invested.

out "The temple of the Lord are we." He would not excommunicate from the mercies of a claim to the Christian ministry, one on whose claim the approving signet of Heaven had rested, because he had not received his vocation & his title through the channel which conveyed his own; & did not wear the same ecclesiastical livery with himself.

Often in the sequel of his life did he review with mingled emotions of pleasure & of melancholy the portion of his ministry which was connected with this society of his own creation. It exhibits indeed no occurrences which stand out in strong relief upon the observers eye, or are fitted to emblazon the page of history. In his exertions there was nothing superhuman: nor was there anything miraculous in his successes. Diligence & perseverance in all that seemed to be his duty were the inseparable attributes of his labors. Instant in season & out of season he sought to preach the gospel not with enticing words of mans wisdom, but in demonstration of the spirit & of power. In private & in public it was his delight to testify the gospel of the grace of God. Endeavouring to make his whole deportment subservient to the object of his ministry, he laboured that he might present all to whom he had access, faultless in that day when the awful deposit that had been committed to him should be reclaimed. In the maturer periods of his ministry his discourses were undoubtedly more luminous than at this time, more fraught with theological lore, & embellished with many a flower plucked on that field of improvement which to his latest years he incessantly traversed. And sometimes they were softened by a tenderness or animated by a fire characteristic of the eloquence of a vigorous mind as well as a heart deeply in earnest and hurried along in the rapid career of its own intense emotions. But he often lamented that he was never able afterwards to maintain with equal uniformity that all-pervading unction which warmed & invigorated his ministrations among these, the people of his first ministerial care. The Christian Ambassador who gifted with the power of an overwhelming oratory can lead captive the feelings of his audience, excite or allay at pleasure the tempest in their bosoms, & turn headlong the obedient tide into the channel prepared for it by himself is likely to win their applauses & enchain their affections. Not less honorable in the view of Heaven is he who furnished with feebler powers exerts them with correspondent fidelity. It is not by the fervour of his discourses, nor the circumspection of his conversation, nor by his regular attention to prescribed duties, nor by any nor every outside display, that the full value of a faithful minister is measured. Of this value the heart is the only undecieving index. The tears which it pours out over the sins & the miseries of men, & the unutterable groanings with which it intercedes for their salvation, even amidst the derision of a benevolent ministry unavailingly exercised for their eternal good, though unwitnessed by mortals are numbered & registered on high. In such exercises few men have abounded more than Mr Hoge. Many are the lines in his diary which point to this fact, of which the inmates of his retirement, during the whole of his life had incontestible proof.

It is impossible to know with certainty the precise degree in which a minister of the gospel is useful. Unknown to himself & to the world, sinners

may be convinced, converted, sanctified under his ministry. A sovreign God may indeed if he please, for reasons inscrutable by us withhold success. But we have no proof that when his servants plant & water, he ever does refuse to give some measure of increase. No exact statement can be made of the degree of saving efficacy that attended this period of the ministrations of Mr Hoge. There is reason to believe that it was not inconsiderable. The young were some times deeply affected, if by nothing else, in seeing "the fruitful river in the eye" bathing the faces of the aged while he pointed them to things invisible & eternal. There are several persons who now recollect occasions on which the word which he preached was attended with uncommon power. To one sacramental season he sometimes referred as announcing the promise of an abundant harvest. The impressions of some it is true departed like the morning cloud, but there were others who brought forth fruits meet for repentance. A number were gathered into the church, there was reason to believe, of such as should be saved. And who is prepared to say that after the lapse of thirty years, he may not yet speak to that people, with more efficacy now that he is dead than he did in his life? If from the elevated objects that now engross his thoughts, he is permitted to bend them to the affairs of this world, it would afford him exquisite pleasure to see another building on the foundation which he laid, entering into his labours & plucking fruit from trees which he was honoured to plant.

While he lived on the South Branch, his attention was turned to a subject in which he in common with many others felt a lively interest. An application was made to the General Assembly of Virginia, for the interposition of its authority to secure a competent provision for religious teachers, by means of a general assessment. This application, it is believed, did not originate with any religious denomination, as such. As the Presbyterians of Virginia have been much misunderstood & much misrepresented, on this subject, it is proper to set their conduct in relation to it in a just light. Meanwhile the sentiments & conduct of Mr Hoge on this occasion will also be exhibited.

While the Church of England was established by law, the grievances which the Presbyterians in common with other dissenters, endured, were neither few nor small. In some instances where they composed the mass of the population, they were almost the only sufferers. There they were oblidged chiefly, to furnish churches & glebes, & to support a religious system from which their consciences oblidged them to dissent. The exercise of the power which was lodged in the vestries to levy money for these purposes sometimes embarrassed the Presbyterians in no small degree in furnishing churches for their own accomodation & maintenance for their own ministers. When Virginia took the lead in breaking the chains which held the American colonies in dependence on the British crown, the Fathers of the Presbyterian Church in her bosom deemed this an auspicious moment for seeking by humble, but independent means to have the arm of ecclesiastical domination also broken. Accordingly in 1776 the Presbytery of Hanover addressed to the General Assembly a memorial, which for its spirit & style deserves to be filed among the most admired papers of that eventful crisis which infused so much vigor & magnanimity into our public documents. Having expressed their cordial approbation of the

16th Section of the Declaration of Rights which affirms that "all men are equally entitled to the free exercise of religion according to the dictates of conscience & having assigned some reasons for concieving that religious establishments must always operate injuriously on the essential interests of the community, the memorial concludes in the following language-- "Therefore we ask no ecclesiastical establishments for ourselves, neither can we approve of them when granted to others. This indeed would be giving exclusive or separate emoluments or privileges to one set (or sect) of men, without any special public services, to the common reproach & injury of every other denomination. And for the reasons recited we are induced earnestly to entreat that all laws now in force in this commonwealth, which countenance religious domination may be speedily repealed--that all of every religious sect, may be protected in the full exercise of their several modes of worship; and exempted from all taxes for the support of any church whatsoever, further than what may be agreeable to their own private choice or voluntary obligation. This being done, all partial & invidious distinctions will be abolished, to the great honour & interest of the State and every one be left to stand or fall according to merit, which can never be the case, so long as any one denomination is established in preference to others."

Not long after this, dissenters were exempted from the obligation to support the establishment & the former oppressive acts of the legislature on this subject were repealed. A reference was also made to the people for an expression of their sentiments respecting a general assessment. Against this measure also the Presbytery of Hanover, felt it to be their duty to remonstrate. The following extract from their memorial is a fair exhibition of their sentiments on that subject.

"We are sorry to find that there yet remains a variety of opinions touching the propriety of a general assessment, or whether every religious society shall be left to voluntary contributions for the maintenance of the ministers of the gospel who are of different persuasions. As this matter is deferred by our legislature to the discussion & final determination of a future Assembly, when the opinions of the country in general, shall be better known; we think it our indispensible duty again to repeat a part of the prayer of our former memorial, "that dissenters of every denomination may be exempted from all taxes for the support of any church whatsoever further than what may be agreeable to the private choice or voluntary obligation of every individual; while the civil magistrates no otherwise interfere than to protect them all in the full & free exercise of their several modes of worship." We then represented as the principal reasons upon which this request is founded, that the only proper objects of civil governments are the happiness & protection of men, in the present state of existence, the security of the life, liberty & property of the citizens, & to restrain the vicious & encourage the virtuous by wholesome laws equally extending to every individual; and that the duty which we owe our creator & the manner of discharging it can only be directed by reason & conviction, & is no where cognizable but at the tribunal of the universal Judge.

To illustrate & confirm these assertions we beg leave to observe that to judge for ourselves & to engage in the exercise of religion, agreeable to the dictates of our own consciences is an unalienable right which upon the principles that the gospel was first propagated & the reformation from Popery carried on, can never be transferred to another. Neither does the church of Christ stand in need of a general assessment for its support; and most certain we are that it would be no advantage, but an injury to the society to which we belong: and as every good Christian believes that Christ has ordained a complete system of laws for the government of his kingdom, so we are persuaded that by his prov idence he will support it to its final consummation. In the fixed belief of this principle that the kingdom of Christ & the concerns of religion are beyond the limits of civil control we should act a dishonest, inconsistent part, were we to receive any emoluments from human establishments for the support of the gospel.

These things being considered we hope we shall be excused for remonstrating against a general assessment for any religious purpose. As the maxims have long been approved, that every servant is to obey his master; and that the hireling is accountable for his conduct to him from whom he receives his wages; in like manner if the legislature has any rightful authority over the ministers of the gospel in the exercise of their sacred office, & it is their duty to levy a maintenance for them as such; then it will follow that they may revive the old establishment in its former extent; or ordain a new one for any sect they think proper; they are invested with a power not only to determine, but it is incumbent on them to decalre who shall preach, what they shall preach; to whom, when & at what places they shall preach; or to impose any regulations & restrictions upon religious societies, that they may judge expedient. These consequences are so plain as not to be denied; & they are so entirely subversive of religious liberty, that if they should take place in Virginia, we should be reduced to the melancholy necessity of saying with the apostles in like cases "judge ye whether it is best to obey God or man" & also of acting as they acted.

Therefore as it is contrary to our principles & interest; and, as we think subversive of religious liberty, we do again most earnestly entreat that our legislature, would never extend any assessment for religious purposes to us, or to the congregations under our care."

In 1784 as has previously been noticed an application was made to the legislature, that some provision might be made by a general assessment for the support of religion. A Bill was accordingly brought in for that purpose. The current of legislative feeling seemed to set strongly in its favor, & little doubt of its prevalence was entertained. The Protestant episcopal church was incorporated; and a proposition was made in the house of delegates, to extend in some degree at least the same favor to the clergy of the Presbyterian Church & perhaps of other denominations also. The Presbytery of Hanover were not unconcerned spectators of these movements. They were made the subjects of deliberation at a meeting which took place about that time. A committee was

appointed to prepare a suitable memorial to the legislature. On that occasion Mr Hoge though he had been but two years a member of the Presbytery was foremost in the expression of his opposition to the measures which the legislature contemplated. A motion was made by him that a direct remonstrance should be drawn up against them. Although the members generally concurred with him in sentiment, yet the motion did not prevail, on the simple ground that direct resistance to the assessment on the part of the presbytery would be vain, it being well understood that that measure would have the countenance & zealous support of some of the ablest & most influential men in the legislature. Indeed the success of that measure was an object of general expectation. The apprehension too was created that direct resistance to it on the part of the presbytery might be worse than vain, as it might induce the legislature to attach to the law in question some character of unequal operation, more irreconcileable with the prosperity of the presbyterian church & of religion than the plan of a restricted & equal assessment. The presbyterians had felt too oppressively the force of that arm of ecclesiastical controul which had wrested from them their property without their own consent & for purposes that had no necessary connection with the maintenance of civil government, not to tremble at the incipient possibility of having it again made bare amongst them. If such fears were without foundation they were not unnatural. Under the impression of these views a memorial was brought in by the committee about the close of the meeting & after being once read was adopted. In regard to the project for incorporating clergymen, it holds the following language "We have understood that a comprehensive incorporating act has been & is at present in agitation, whereby ministers of the gospel as such, of certain descriptions, shall have legal advantages, which are not proposed to be extended to the people at large of any denomination. A proposition has been made by some gentlemen in the house of delegates we are told, to extend the grace to us, amongst others, in our professional capacity. If this be so we are bound to acknowledge with gratitude our obligations to such gentlemen for their inclination to favour us with the sanction of public authority in the discharge of our duty. But as the scheme of incorporating clergymen, independent of the religious communities to which they belong is inconsistent with our ideas of propriety we request the liberty of declining any such solitary honor should it again be proposed. To form clergymen into a distinct order in the community & especially where it would be possible for them to have the principal direction of a considerable public estate by such incorporation, has a tendency to render them independent, at length, of the churches whose ministers they are; and this has been too often found by experience to produce ignorance, immorality & neglect of the duties of their station." In relation to the assessment the following sentiments are found in the memorial. "We concieve that human legislation ought to have human affairs alone for its concern. Legislators in free states possess delegated authority, for the good of the community at large in its political or civil capacity.

The existence preservation & happiness of society should be their only object; and to this their public cares should be confined. Whatever is not materially connected with this, lies not within their province as statesmen. The

thoughts, the intentions, the faith, & the conscience of men, with their modes of worship, lie beyond their reach & are ever to be referred to a higher & more penetrating tribunal. These internal & spiritual matters cannot be measured by human rules nor be amenable to human laws. It is the duty of every man for himself, to take care of his immortal interests in a future state, where we are to account for our conduct as individuals; and it is by no means the business of a legislature to attend to this, for <u>There</u> governments & states as collective bodies shall be no more known.

Religion therefore as a spiritual system, & its ministers in a professional capacity, ought not to be under the direction of the State.

Neither is it necessary to their existence, that they should be publicly supported by a legal provision for that purpose, as tried experience hath often shown; although it is absolutely necessary to the existence & welfare of every political combination of men, in society to have the support of religion & its solemn institutions, as affecting the conduct of rational beings more than human laws can possibly do. On this account it is wise policy in legislation to seek its alliance & solicit its aid in a civil view because of its happy influence upon the morality of the citizens & its tendency to preserve the veneration of an oath, or an appeal to heaven, which is the cement of the social union. It is upon this principle alone, in our opinion, that a legislative body has a right to interfere in religion at all, & of consequence we suppose that this interference ought only to extend to the preserving of the public worship of the Deity, & the supporting of institutions, for inculcating the great fundamental principles of all religion, without which society could not easily exist. Should it be thought necessary, at present for the assembly, to exert this right of supporting religion in general, by an assessment on all the people, we would wish it to be done on the most liberal plan. A general assessment of the kind we have heard proposed is an object of such consequence, that it excites much anxious speculation amongst your constituents.

We therefore earnestly pray that nothing may be done in the case, inconsistent with the proper objects of human legislation or the Declaration of rights as published at the revolution. We hope that the assessment will not be proposed under the idea of supporting religion as a spiritual system, relating to the care of the soul, & preparing it for its future destiny. We hope that no attempt will be made to point out articles of belief that are not essential to the preservation of society; or to settle modes of worship; or to interfere in the internal government of religious communities; or to render the ministers of religion independent of the will of the people whom they serve. We expect from our representatives, that careful attention to the political equality of all the citizens, which a Republic ought ever to cherish; & that no scheme of an assessment will be encouraged which will violate the happy privilege we now enjoy of thinking for ourselves in all cases where conscience is concerned.

We request the candid indulgence of the honorable house, to the present

address; & their most favourable construction of the motives which induce us to obtrude ourselves into public notice. We are urged by a sense of duty. We feel ourselves impressed with the importance of the present crisis. We have expressed ourselves in the plain language of freemen, upon the interesting subjects which called for animadversion; & we hope to stand excused with you, gentlemen, for the manner in which it is executed as well as for the part we take in the public interests of the community. In the present important moment, we concieve it criminal to be silent; & have therefore attempted to discharge a duty which we owe to our religion as Christians; to ourselves as freemen, & to our posterity who ought to recieve from us a precious birthright of perfect freedom & political equality."

This document seems to have created the impression that its framers were friendly to the measure of an assessment; & from this assumption the sweeping inference has been deduced that the presbyterian clergy were desirous of obtaining a legal provision for their support. Without pausing to calculate the amount of crime which this charge would levy, it may be safely affirmed that the charge itself is wholely unsupported by any sufficient evidence. The discovery, if it could be made, that there were a few individuals among the clergy of this description would not contribute a fraction to the confirmation of the charge, since no society on earth could maintain its ground if it must be supposed to err in the errors & sin in the sins of every individual whom the world may deem the depository of its honour. When the memorial in question was adopted the Presbytery of Hanover was composed of eleven members, three of whom were laymen. Only a minority of the Presbyterian ministers in Virginia, & indeed of those who at that time belonged to the Presbytery of Hanover, were present on that occasion. But after all what obnoxious claim does the memorial advance? Its only demand on the legislature is that if, as it was believed they would certainly do, they should resolve on a general assessment, they would so limit the measure as that it should be rendered as unceptionable as possible. Let the memorial speak for itself. [In] The interpretation of the meaning of any written document it is an undisputed rule that its framers should be allowed at least the merit of consistency in their intentions. Let this rule be applied to the present case. "We concieve that <u>human</u> legislation ought to have <u>human affairs alone</u> for its concern. Legislators in free states possess delegated authority for the good of the community at large in its <u>political & civil capacity</u>" "Neither is it necessary for their (ministers of religion) existence that they should be publicly supported by a legal provision for that purpose as tried experience hath often shewn." After stating the principle on which <u>alone</u> a legislature has a right to interfere in religion <u>at all</u>, without deciding any thing about the application of that principle to the existing case, it proceeds "should it be thought <u>necessary</u> at the present for the assembly to exert this right of supporting religion in general by an assessment on all the people, we would wish it to be done on <u>the most liberal plan</u>" "We therefore pray that nothing may be done in the case <u>inconsistent with the proper objects of human legislation, or the Declaration of Rights as published at the revolution</u>" "We hope that no attempt will be made ------ to render the ministers of religion

independent of the will of the people whom they serve." It is admitted that this is not the language of overt hostility to an assessment. Such language it was, perhaps erroneously, deemed, impolitic to employ in the existing state of things. But short of avowed opposition to the measure, nothing could have been less favorable to it than this memorial. It seems evidently intended to neutralize any poison which the legislature might have been tempted to mingle with this meditated provision for ecclesiastical teachers.

If it should still be contended that the language of the Memorial does insinuate that an assessment on the most liberal plan would not be objectionable to the presbytery, the conception of this point would not materially embarrass their justification. The existence of an intention on their part to sanction such an insinuation can be disproved. There are yet living persons on whose memories are recorded unequivocal declarations of members of that body, that the memorial was not understood as expressing approbation of an assessment under any form. There are also in existence written declarations to the same effect. On this subject it may not be improper to record the testimony of Mr Hoge who for several years was the last surviving member of the body whose proceedings have been supposed to give color to the charge. A letter was written by him in relation to this matter to a gentleman of high legal standing in Virginia, who it would appear had communicated to him some information respecting the censures which were cast on the Presbyterian Clergy on this account & had requested of him in return some information respecting the facts of the case. The letter contains some allusions to incidents either not relevant to this question, or not necessary to the illustration of its history. As it is thought best to exclude these allusions, only some extracts from the letter are here presented. It is a number of years since it was written. "There is not I am persuaded, an individual of them (Presbyterian Clergy) who does not heart ily approve it (Act for religious freedom). Though I am far from being a friend to religious assessments, yet I do not think that such a measure on the least exceptionable plan, would at all interfere with the act in question. Were I compelled to do my part toward supporting a religion which I believe to be more agreeable to truth & better calculated than any other to support civil government, what religious right would that violate? It is not true that the Presbyterian Clergy ever did petition for a general assessment on the people. In a memorial presented by the Presbytery of Hanover to the general assembly of this State there was indeed a clause relative to that subject which the assembly might perhaps consider as some kind of an intimation that a measure of that nature would not be very obnoxious to the memorialists; but if that assembly have recorded it as a petition for a general assessment they have wronged the presbytery much. The petition presented for this purpose did not originate with the Presbyterians; but I think, with only a few individuals of another churcl. And a bill was brought in agreeably thereto & published for the consideration of the people. Here was a call for the Presbyterian Clergy of our State to declare unequivocally their sentiments with respect to this affair & they did so by a petition against the Bill presented to the ensuing general assembly. It will perhaps be alledged that it would have been better for the Presbytery to have

remonstrated against the General Assessment in the first instance than to have inserted the ambiguous clause alluded to. I am indeed entirely of this opinion. Nay though a young member I ventured when the committee was appointed, to make a motion to this effect. But it was represented to the Presbytery by very respectable authority that the current was at that time so strong that it was impossible to resist it with success: and that all that could be done was to guard against some improprieties which it was apprehended were then in contemplation. The presbytery, after this statement from an individual, adjourned without giving any instructions relative to this affair to the committee who were appointed to drought the memorial already mentioned. That committee however (consisting of members now numbered with the dead) thought proper of their own accord to insert a clause as nearly as I can recollect the following amount--"If the assembly should think proper to pass the law for a general assessment, now in contemplation, we request that no distinction or preeminence may be allowed to any denomination of Christians above another; & that every man be permitted to contribute to the church & Clergyman of his own choice." And whatever it may seem naturally to imply I am confident that not an individual present (unless the committee who framed it be an exception) considered it as expressing an acquiescence in the obnoxious measure. It was I think brought in & read but once before an adjournment to the next stated meeting. I must however do the leading member in what was done in Presbytery, the justice to observe that whatever his views might be when he drew up the Memorial, I have satisfactory evidence that he was utterly opposed to the measure a few weeks afterwards, and he was I think the person who first proposed the measure of calling a convention to oppose the assessment Bill."

With this testimony the subsequent history of the assessment is entirely consistent. The Bill before the legislature was arrested on the verge of a third reading & published with the view of eliciting a more general expression of the wishes of the people. At the next meeting of the Presbytery of Hanover, an application was made for an official exposition of the clause so often referred to, which Fame had endorsed a petition for an assessment. Two members of the Presbytery Mr Hoge & Mr Carrick were appointed a committee to prepare a suitable explanation. Meanwhile a measure was adopted by the Presbytery calculated to quiet all suspicion, as is evident from the following extract from their records "On motion the opinion of Presbytery was taken whether they do approve of any kind of an assessment by the General Assembly for the support of religion? Presbytery are <u>unanimously</u> against such a measure." Let it not be forgotten that this opinion was expressed when there was still a probability that the measure would succeed, & by a fuller meeting than the one at which the memorial was adopted. At this meeting too, a resolution was passed to call a convention of the Presbyterian Church in Virginia which being met on the 10th day of August 1785 adopted a memorial in unequivocal contrariety to the measure of an assessment. The following extracts will be sufficient to exhibit the features of this memorial. "We oppose the Bill--Because it is a departure fro the proper line of legislation--Because it is unnecessary & inadequate to its pr fessed end--impolitic in many respects--and a direct violation of the declaratio

of rights." "For these reasons & others that might be produced we concieve it our duty to remonstrate & protest against the said Bill; & earnestly urge that it may not be enacted into a law." In this convention were fully developed the sentiments of the Presbyterians in Virginia on this interesting subject; and they received a fair expression in the memorial, which was presented to the legislature at its ensuing session, by the Rev. John Blair Smith, & ably supported by him in argument at the bar of the house. So strong was the opposition to the Bill, as to defeat a measure, on the success of which, both its friends & its foes, deemed alike to calculate, & the project of a general assessment was abandoned.

Indisposition of body prevented Mr Hoge from attending the meeting of the convention. While the matter was before the public he exerted himself strenously against any sort of assessment. He declared from the pulpit his opinion, that the Clergy of all denominations instead of wishing for any contribution from the people, not entirely voluntary on their part, ought to rely upon themselves & upon the Providence of God. And it was his deliberate belief, never renounced while he lived, that if they were faithful in their office Heaven would not fail to take care of them. Disinterested as were such sentiments, they were uniformly sustained by a corresponding practice.

On account of his own health & that of his family Mr Hoge at length found it necessary to change his place of abode & his sphere of labor. The intermittent fevers which had much prevalence in that part of the country seriously affected him. Sometimes he was incapacitated for his professional duties: but more frequently he engaged in them under a debility of body that would not warrant his exertions. Instances occurred in which he was oblidged to solemnize the rites of matrimony when unable to rise from his bed. The necessity of a removal became imperious. Little as were his worldly inducements to remain he felt deeply affected at the prospect of divorce from these the people of his first pastoral love. For them he always cherished an affectionate concern. Sometime after his removal he paid them a visit, when the Rev. Jacob Jennings was about to enter upon the charge as his successor. He addressed them on that occasion with much sensibility & recommended the person & the ministrations of Mr Jennings to their affection & regard. While his residence was sufficiently near to them, he for many years made it a rule to pay them an annual visit. In the year 1802, although they had long been without a settled ministry, he proposed to them the erection of a new house of worship for their accomodation. To this proposition they readily acceded: & in token of their respect gave to him an honorary appointment among the Trustees for its management. Indeed they warmly reciprocated the attachment which he felt for them. They knew that his zeal for their good was disinterested. They loved & they revered him. And at this day his name awakens emotions of pleasure & of regret in many a breast. At this day they speak of him as children are wont to speak of a venerated father.

It was to Shepherds Town in the County of Berkeley (now Jefferson) that

in the Autumn of 1787 he transferred his residence. He had not yet renounced the purpose of removing to Kentucky; but the way still was unopened: and as he had surrendered himself to the leadings of providence, he thought it wrong to run before he should be sent. At the time of his removal he had solicitations to locate himself in several different places. The reasons which led him to prefer the one, which perhaps was least inviting of the whole, are not definitely known: all that can be stated on this subject is that he thought he had evidence satisfactory to himself that it was the will of Heaven that there he should fix his home. "I have observed" is his language in a letter to a friend "something so remarkable in the disposition of things that brought me to this place that I still hope it was for some good purpose." That he could have little motive but the desire of doing good, for the decision which he made, will be manifest from a reference to the circumstances of that congregation.

About the year 1775, the Rev. John McKnight organized in the county of Berkeley a congregation called Elk branch. Shepherds Town, then a flourishing little town was within its bounds. About six years after the settlement of Mr McKnight, a part of the congregation in Shepherds Town & its vicinage, became anxious that a part of his pastoral labours should be devoted to that place. This measure was encountered by opposition which prevented its success. The controversy was referred to the Presbytery of Donnegal, who appointed a committee of their own body, to repair to the theatre on which it appeared, arming them with full authority to investigate its grounds & to judge between the contending parties. Men too commonly indulge their feelings when roused by a cause that has even a remote connection with religion under cover of its sanctity, flattering themselves that they are only zealous in a good cause. Hence in cases of this nature we sometimes witness the ebullitions of violence in characters habitually mild & conciliating & Christian. The decision of the committee did not allay the dissentions which had been excited; and the whole affair being brought by an appeal before the Presbytery was reviewed & finally adjudicated. In the meantime however, Mr McKnight sought a separation from his charge, alledging that the state of the congregation was such as to exclude the hope of his usefulness among them. The Presbytery concurring in this opinion the pastoral relation between him & the congregation of Elk branch was in the Month of October 1782, dissolved. A disunion of the materials of which the congregation had been composed was the result: and there was reason to fear, that, at no very distant time, every vestige of a Presbyterian Society would be swept away. In this disorganized condition, the persons who had favoured the plan of making Shepherds Town a place of worship, resolved to attempt the erection of a separate congregation there. Accordingly about five years after the removal of Mr McKnight, their views were in some providential manner directed to Mr Hoge. They pressed their application upon him with much urgency: and there is reason to conclude that he yielded to it under the apprehension that an adverse decision would be likely, by extinguishing their hopes & their exertions together, to jeopardize the existence of a presbyterian Church in that region, & the interests of religion so far as connected with the influence of that denomination. For efforts were not wanting on the

part of those who were unfriendly to the Presbyterian cause, to accelerate its descent into an irrecoverable prostration. He had not been long in his new situation before he organized the congregation of Shepherds Town which exists at the present day under the pastoral care of The Rev. John Matthews. The other portion of Elk branch resolved to make a similar experiment & selecting Charlestown as the place of their worship, were after some time united with Bullskin under the pastoral care of the Rev. William Hill. Soon after his settlement in Shepherds Town, he writes thus in reply to a gentleman who had enquired of him whether he could be removed to a situation of more importance at least in a temporal point of view "I am glad to hear that you still continue anxious to procure a minister of the gospel among you to superintend your best interests. I hope the Lord will provide for you. All things are present to his omniscient eye. He knows perfectly the state of your society & what pastor would be most successful in the important work of the gospel ministry among you. And wherever the pastor allotted for you may reside or whatever his connection may be it is easy for the Almighty Ruler of the world to send him to you. You have reason to hope that if you commit this important affair to the Lord & trust in him, he will bring it to pass. My situation here is indeed precarious: how long I may reside in this place it is impossible for me to determine. It will probably depend very much upon the success with which God may bless my labors among this people. If I find no fruit here & see no promising appearance, my connection with them will probably be short. But should it be otherwise I may think it my duty to end my days with them. From this representation you will easily percieve that it would be by no means adviseable to give yourselves the trouble of preparing a call for me. For should I remove from this place it is impossible to tell whither duty might direct me."

Next in the order of the events that make up his history it is proper to mention that he was called, in the death of the youngest of his two sons, to endure a bereavement, the violence of which can be felt only by the heart of a parent. After communicating the circumstances of this affliction to his parents he writes as follows--"He was it is true only a gift: & the great Giver had a right to recal him at any time that unerring wisdom should prescribe. It is our duty to be resigned to the will of Heaven; but how hard is it to be resigned as we ought. How hard to give up the dear boy & bid farewell to all the flattering prospects we had formed from his promising genius. Had he not learned to speak it would be easier to forget him. But the many endearing things he said recur continually to remembrance. However I find myself much more resigned since about nine o'clock this morning than I should have imagined possible in so short a time. I shall never forget I. Thess: IV. 13--to the end. And why should we not be resigned? The Great ruler of the universe doth all things well. I dare not wish our son restored to life again were such an event possible. I hope he is in a situation which he would not exchange for ten thousand worlds like ours. I scarcely think it any calamity for a child at an early period to be removed from a world of trouble & of sin." An elegy which he composed on that sad occasion breathes a spirit of fervid piety & contains enough of poetic excellence to show that a proper cultivation of his powers, would have rendered

him at least a respectable poet.

In the commencement of his services in Shepherds Town much inconvenience was sustained for the want of a house of worship. The congregation was politely permitted to occupy the Episcopal Church a part of the day. Few & feeble as they were they resolved to attempt the erection of a church of their own. The scheme met with opposition from those who were bound by every Christian tie to have befriended it. But, Good was brought out of this evil. But for this opposition, the attempt had probably failed. Unwonted liberality was excited & success crowned the enterprize. To this result Mr Hoge contributed by his influence & his example. In the course of the year 1790, the church was completed & opened. On that occasion he delivered an appropriate discourse from 2 Chron. 6, 8.

After the separation of Orange Presbytery from that of Hanover, the latter still continued to multiply its members. And so extensive did the territory still remain to which its jurisdiction reached that in May 1786, the Synod of New York & Philadelphia, judged it expedient to erect in Virginia a new Presbytery under the name of Lexington. Of this presbytery Mr Hoge now became a member, as he resided west of the Blue Ridge. At the time of his removal to Shepherds Town several congregations in that part of Virginia were under the jurisdiction of the Presbytery of Carlisle. In this condition was the congregation of which Mr McKnight had been pastor. A strict observance of ecclesiastical etiquette would have made the sanction of that body a preliminary measure to his supplying a congregation within their bounds. It was intended to apply for this sanction, but a variety of circumstances, delayed that application for a considerable time. The presbytery, tenacious of their rights & exact in the enforcement of their discipline, transmitted to him an official remonstrance against the irregularity of his conduct. He addressed to them a letter in reply. As this production exhibits him in an attitude which he rarely occupied, it is deemed not improper to insert it.

The Moderator of the Rev. Presbytery of Carlisle

Shepherds Town Sept. 18. 1790

Rev. Sir.

Not long after the meeting of your Presbytery in October 1789 I received a letter from the Moderator who presided at that meeting in which I find myself charged with the transgression of some of your presbyterial rules. And as I do not expect that it will be in my power to attend your Presbytery before next spring, I am apprehensive that I may be in some danger of incurring a new charge before the old is cancelled--that of inattention to your presbyterial admonitions.

I can however assure you, that nothing is more foreign from my intentions than to treat with disrespect any legal authority whatever:

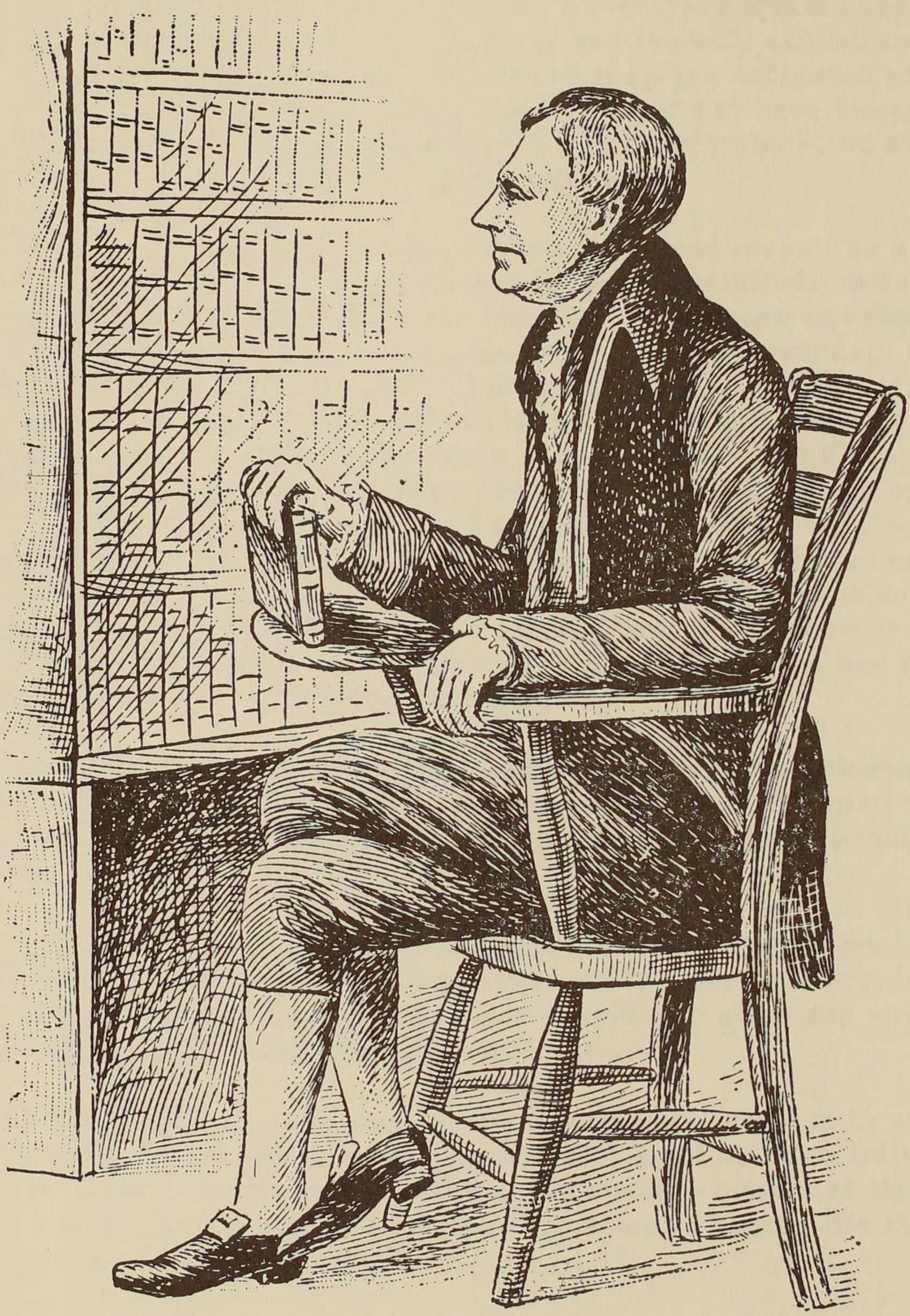
& that of the church I have ever held particularly sacred.

When one has transgressed & on that account deserves admonition, I am very sensible that the most reputable thing he can do is to confess & amend. To the honour resulting from a conduct so ingenuous I may perhaps, in some future period, lay a claim: at present I feel rather disposed to vindicate myself than to confess.

The charge against me is that of officiating within the bounds of your Presbytery, in such circumstances as "tend to the subversion of that order & regularity which ought always to be observed in the presbyterian church." It is however some consolation that every irregularity does not always produce, what it has a natural tendency to produce. And I hope the part I have acted has not yet done any essential injury to good order & regularity in any of our churches.

After giving you a brief account of the reasons which induced me to take up a temporary residence in Shepherds Town, I shall leave the Presbytery to judge how far I am culpable--I say how far; for the Presbytery has I imagine been able to determine that I am in some degree culpable, without hearing me at all.

From my former charge at the South Branch of Potowmac, I was oblidged to remove for the sake of health. Could I be permitted without incurring the charge of ostentation to inform you that, I had aplications from people residing within the bounds of four different Presbyteries, you would I presume be sensible that I was not under the necessity of encroaching upon the territories of Carlisle presbytery for the sake of a piece of bread. It will then I make no doubt appear surprizing that I should give the preference to a people in a situation so unpromising. I was indeed superstitious enough to believe that providence had in a very unexpected & remarkable manner pointed out the people among whom I now reside as the object of my attention. And as I did not wish my induction to be marked with the least irregularity, I informed them that it would be proper that they should obtain leave from their own Presbytery previous to any application to ours for my settlement among them. But they assured me that they had consulted a senior member & one of the best disciplinarians belonging to your Presbytery; & that he informed them that such a measure was not necessary. And would it not have been arrogant in me to have contradicted one of your most venerable members who is expert in all the rules & customs of your Presbytery? I do not recollect whether there was an opportunity of making the usual applications to the respective Presbyteries after I had resolved to come to this place, in time for my removal in the fall of 1787. And if I had delayed my removal until the spring, I had reason to think that there would scarcely be the appearance of a Presbyterian Society in this



Moses Hoge

place. Be this as it may the application was not made. But there was no doubt that the concurrence of the Presbytery would have been obtained on application. The Presbytery are too well acquainted with the nature of those powers with which they are entrusted to have denied it. What should I have done? Ought I to have hazarded the very existence of a Presbyterian Church in this place, on account of the mere letter of a Presbyterial rule?

When I removed to this place I only considered myself as a sojourner: nor have I yet any intention of being installed. It is not improbable that I may go to the Western Wilderness and there plant a vineyard for myself. I am fond of planting vineyards. I planted one at the South Branch of Potowmac and Dr. _____ is watering it & hedging it in. I am afraid he is making the hedge too straight, yet I hope some of the vines will flourish. And if the vineyard now entrusted to my care prosper I shall assume as much merit as if I had planted it. Were I to speak in the dialect of some of our Presbyterian brethren, I think I might say that I have rescued it from the wild beast of the field & secured it from the depredations of a great many forces. I am now trying to defend it from a great Wild boar from the forest of L_____. who has been making some vigorous attempts to waste it.

I wish if possible to get a good wall made about your vineyard before I leave it, & to engage some young vinekeeper of promising genius to take care of it, who may be more capable of pruning it than I am.

I expected to attend your Presbytery shortly after I came here but I have been let hitherto. I hope however to attend next spring & for the future to be so regular, as if possible to atone for any past irregularities I may be chargeable with.

That your Presbytery may be abundantly successful in bringing all within the circle of their presbyterial & ministerial influence, to a happy conformity to all the rules which the Great Head of the Church has prescribed for the regulation of human life is the earnest wish & prayer of Rev. Sir

Your brother in the Gospel

Moses Hoge.

On this subject it does not appear that the Presbytery took any order until April 1791, when Mr Hoge attended & acted as a corresponding member. On the records of that meeting the following minute is found. "Mr Hoge explained his rea

sons to Presbytery for officiating in the congregation of Shepherds Town, and requested to be permitted to continue his labors there & at the same time remain a member of Lexington Presbytery--. Presbytery granted his request."

The history of a minister of the gospel in a retired situation & engrossed with the cares of his office abounds but little in novelties. There are indeed daily before his eyes, objects of immense importance viewed in their relations to an immortal existence: and upon his heart there is a pressure of interests weightier than those of an earthly kingdom. Viewed in the solemn light of eternity, the employment of his thoughts, the direction of his affections & the materials & arrangement of his conduct are suited to awaken the deepest interest. But these are fully known only to that God who sees in secret & to himself. Hence the record which he may be induced to make of the events which occur in the world of his own heart is invaluable, as the best attainable exposition of his character, as it stands unveiled before High Heaven & his own conscience. The best account which can be furnished of the history of Mr Hoge while he resided in Shepherds Town must be derived chiefly from his own exhibitions of his heart & of his life both in a private & public capacity. And as on this subject his own views will be best expressed in his own language, frequent recourse will be made to a Diary which on the anniversary of his birth he now for the first time began to keep.

February 15, 1791.

After noticing his early religious impressions as appears in the extract on a former page he adds--.

"Thus distinguished from such as obtain mercy in a later period of life what might I have been! What might I have done! But alas how slothful have I been, what time have I wasted, what poor progress have I made in the divine life! I have indeed been an unprofitable, an unworthy servant.

And am I a minister of Jesus Christ? Alas! How little have I done for him who I trust gave his precious life for me. How little have I done for the Salvation of those immortal souls which have been committed to my care! Should my life be lengthened out I resolve in dependence upon the grace that is in Christ Jesus, that I will for the future be more diligent in the duties of my sacred office. And that I may be better fitted for taking care of those precious souls committed to my charge, I resolve to be more attentive to the State of my own soul. And for that purpose, I will spend more time in self examination, watch more attentively every opportunity of introducing religious conversation in company, & guard more carefully against formality in all my devotional exercises, especially at table. I resolve to pray more for the people committed to my care, to use greater liberties in enquiring into the state of their souls & to endeavour to address them both in private & in public more affectionately & with a deeper sense of their eternal interests upon my heart.

Gracious Saviour! Help me to fulfil these resolutions. In thy strength do I make them. My treacherous heart has decieved me a thousand times, & will, I know, unless thy grace prevent, decieve me again. It grieves me that I have done so little for the glory of thy blessed name--so little for the good of souls. O Let thy grace be sufficient for me. Let thy strength be made perfect in my weakness. O make me wise to win souls. And mercifully succeed my poor endeavors to save the flock committed to my care. I thank thee O Lord for the aids which I have reason to believe thou hast given me in times past; & the souls I have been instrumental in bringing to the knowledge of thy name. May many more be added to their number. May I be yet more abundantly successful: And to thy blessed name shall be all the praise Amen.

Feb. 20. 1791.

Today I preached to a numerous audience from Hosea VI. 1. In my attempts to show in what manner it is that the Lord tears & wounds & heals the heart, I found myself considerably straitened. But in representing the necessity of being thus wounded & healed as a preparation for a holy life here & Heaven hereafter, I had much greater liberty & was enabled to say some things which might I hope have some tendency, to awaken the careless & secure. May the Father of mercies accompany his word with power.

At our Social meeting I have reason to think that some impressions were made. May the Holy Spirit perpetuate & encrease them. In prayer I found some enlargement & satisfaction. But alas! How poorly do I preach & how poorly do I pray. I have reason to lament that I have forfeited those more powerful assistances which on some occasions have been afforded me. O that I knew what method to take in order most effectually to promote the immortal interests of those committed to my care. I know that I have been too negligent in watching over my own heart through the preceding week. I have been too remiss both in secret & family prayer. Nor has my conversation been savoury as it ought to have been. Forgive O Lord my indolence, my barrenness, my want of zeal & love. And O help me to guard against these things thro. the ensuing week--through my whole life. Succeed I beseech thee my feeble attempts to promote thy glory & the salvation of souls. O Lord revive thy work in the midst of these years.

Feb. 23. 1791.

Today I spoke with much pleasure & I hope with some success to a considerable number of hearers at Mr C_____s. But in the afternoon at Mr M____ it was otherwise. In addressing parents, on a childs being presented for baptism I was considerably engaged. Two weeks ago, just the reverse at the different places mentioned, took place. Thus may I see what a poor weak creature I am, wholly dependent upon divine influences.

Feb. 25. 1791.

I felt very comfortable in discoursing in Shepherds Town upon the intercession of the blessed Jesus, our great High Priest. I have reason to think that his all prevailing intercession obtained for me a feeling heart & liberty of address this evening. And may I hope that the King of Kings & Lord of Lords condescends to intercede for me? Amazing love! O may I never be weary of his service. May I with the greatest earnestness intreat & beseech sinners to be reconciled to God.

Feb. 26. 1791.

Today I was called upon to preach a funeral discourse in consequence of the death of Mrs V_____. The subject was Psalm LXXXIX. 48. And must I die? O may this thought sink deep in my heart. May I be always ready. O Lord prepare me for my change.

Feb. 27. 1791.

Today I preached from Hosea 14.4. but had little satisfaction in the exercise. I could not give any tolerably just representations of the unhappy case of the backsliding Christian, or of the backsliding sinner who has lost in a great degree those good impressions once made upon his mind. Nor could I give any just representations of the mercy of God & the freeness of his grace in making choice of poor sinners who have nothing but guilt & pollution to recommend then to his regard, & loving them freely. O what a heart have I, that I am so little affected by such amazing exhibitions of grace & love to wretched, dying men!

In the afternoon I heard Dr. G_____ deliver a discourse from 2. Cor. 5.17. On this subject he said many good things: but one thing seemed to be wanting--the spirit of the gospel. How insipid is that sermon in which Christ is not to be found! What injury has legal preaching done in the world! May I know nothing but Jesus Christ & him crucified.

March 3. 1791.

This evening at our Society meeting I was much edified by Mr Kearsleys prayer. I am persuaded that he prayed in the spirit. I hope the Great Head of every divine influence is about to visit us. I had some liberty in speaking on the pleasures of a religious life. O that I know more by experience what it is to live this blessed life. Come O blessed Jesus & take full possession of my heart Let every Idol be destroyed. O make me perfect in love. And may I have a happy experience of that joy that is unspeakable & of that peace that passeth understanding.

March 6. 1791.

To day I preached from Ezekiel 47.11. I spoke with more liberty & force than common. This was the case also at our Society meeting. I have

reason to think that some impressions were made, for which I desire most solemnly to record my thanks to God & to the Lamb. I feel myself to be a poor wretched sinner. I can do nothing of myself. This I see still more clearly as I pass through life.

This morning I entreated the Great God to give me some evidence that he had heard my prayer & thus to confirm me more & more in the holy faith. I trust he has done it. O Lord I thank thee for that assistance & for the reason which I have to think thou hast vouchsafed to hear my poor requests & to aid my feeble attempts to promote thy glory & the good of immortal souls. O Let it not be in vain that my heart has been drawn out in earnest addresses to poor sinners. O blessed God! May the word be good seed; water it with the dew of Heaven; & make it fruitful. Let me be no longer barren. Let not any of the dear immortal souls committed to my care continue barren & be undone forever

March 10. 1791.

I heard Mr L_____ a baptist minister preach an excellent sermon from Zech. 14.8. I am informed that he is not a man of liberal education: and if not, he is a striking proof that liberal education is not in all cases essentially necessary for a minister of the gospel. Very few of the best education can preach like him. O may I be taught of God more & more. Nothing less than divine teaching can form an able minister of the New Testament.

March 14. 1791.

To day I preached from 2 Cor. 4.7. This subject I was induced to chuse from the view that I obtained of it on Saturday evening, but I did not speak with much satisfaction. Perhaps this might be owing in part to fatigue & the want of sleep. But I imagine it arose in a great measure from the neglect of devotion on account of company & business. O how guilty I feel! How little am I doing for Christ! How little for souls!

March 17. 1791

I attended at Mr M_____s. The people seemed a good deal impressed. I have reason to believe that Mr L____s preaching had been the means of impressing some of them & rendering them more susceptible of new impressions. May the Lord send by the hand of whom he will send, that perishing sinners may be saved.

March 23. 1791.

I attended at Mr C____s & Mr M_____s. I had the pleasure to find that Mrs G_____ has been for some time past much exercised about her salvation, that Mr B_____ retains his impressions & that his wife is also much concerned about her immortal part. I also found that a professor, was under an

exhortation on the preceding Wednesday, brought at least in her own apprehension to see that she had been decieving herself & had no religion. Alas! What multitudes have a name to live while they are dead.

March 24. 1791.

At a wedding I felt very sensibly the obligations under which persons united in marriage are laid to watch for each others souls. I was also much impressed with the folly & ensnaring nature of those amusements which the world, & many lukewarm professors of religion too, are disposed to call innocent. I took the liberty of addressing the youth present on that occasion. Seldom have I been enabled on any occasion to speak with more freedom or more affectingly. I afterwards introduced the singing of hymns, which will I suppose be considered an improper innovation. May these sacred compositions banish from the social circle those vain, idle songs which are so pernicious to good morals & so unbecoming the Christian character.

March 25. 1791

At Mr W_____s. I invited Mr S_____ a methodist preacher to pray & exhort. I spoke afterwards but soon found myself too weak to speak long. I am afraid I shall not be able to preach as often or as much as I have done. But I am in the hand of that almighty being who wounds & who heals & who will I trust fit me for the part he has allotted me, & raise up instruments to accomplish all his purposes of grace & love to immortal souls.

March 30. 1791.

I attended at Mr M_____s. I had the satisfaction to find that the person who apprehended herself to be destitute of religion, at our last meeting obtained a very satisfactory relief. O my God I thank thee for this instance of thy lovingkindness & of the success with which thou hast been pleased to crown my weak attempts to promote the glory of thy name & the good of souls.

April 17. 1791.

I had little satisfaction either in the sermon or in our social exercises. What a poor nothing am I! In conversing afterwards with Miss W____ she informed me that she was so affected during the service with a view of the bleeding love of Christ & of her own unworthiness that she was constrained to weep aloud. O that every heart were affected by a just sense of these things whatever the consequence might be.

April 19. 1791.

At Mr B_____s a number were impressed. But as some of the people are afraid of the smallpox our meetings in that quarter are intermitted. O that

they were all equally afraid of the contagion of sin!

May 8. 1791.

Today Mr Graham delivered an excellent sermon previous to the administration of the sacrament of the supper. We had a comfortable metting time, while the blessed Jesus was emblematically set forth crucified; & an excellent sermon in the afternoon by Mr J. B. Smith. It seemed to be a day of power. May the Lord water the seed sown this day & cause a joyful harvest to spring up where only noxious weeds were wont to grow."

It was in this year that Mr Hoge for the first time attended as a commissioner from the Presbytery of Lexington, the General Assembly of the Presbyterian Church. It doubtless gave him pleasure on that as well as subsequent occasions, to meet with his brethren & concur with them in measures calculated to promote those interests of religion which awakened his most affectionat concern. The gratification was not small which he enjoyed in seeing & hearing & knowing some of the eminent men who in that day acted the most conspicuous part in the affairs of the supreme judicatory of the Presbyterian Church in the United States. But so high was his estimate of what ministers of the gospel should be, that he could not, as he wrote to a friend on his return, resist the involuntary impulse frequently to look around him even in that venerable body and ask himself "Are these the disciples, the ministers of the meek & humble Jesus who endured the cross & despised the shame? Where are the signatures of his image?" This language is not to be understood as implying more than that he did not percieve in the members of that Assembly generally, that elevation of Christian & ministerial character, without which he could not regard wit complacency the most splendid external acquirements. And much less would it justify the opinion that he considered himself as standing among them preeminent in holiness. On the contrary, in the same communication he thus speaks in relation to himself. "But why should I indulge such reflections? It would be more proper for me to take up a lamentation for myself. I can assure you that I am often astonished at my own insensibility, in the pulpit & out of it. When we consider what a master we serve, the worth of souls, the danger in which sinners stand, & the shortness of the time in which we have an opportunity of doing any thing for them, how strange is it that we are not all life, that the love of Christ does not constrain us--bear us away in an unremitted course of cheerful & devout obedience to our Lord, & the most zealous exertions to prevent that ruin which is coming upon sinners. Sometimes I am much engaged but often the reverse. When I meet with some enlargement, I am apt to arrogate a part of the honor to myself. Hence my barrenness at other times. But however forgetful of the great Friend of Man, I am always yours affectionately."

His attendance at the General Assembly is mentioned here chiefly for the purpose of adverting to an occurrence, which whatever opinion respecting it may be formed, it cannot be improper to relate.

It was his habit for sometime after his entrance on the ministry to compose his sermons with considerable care. That habit he was in a great measure forced to abandon, in consequence of the interrupted state of his health before he left the South Branch & the multiplication of his labors afterwards. Perhaps it would not be an exaggeration to say that for some years after his removal to Shepherds Town, he was on an average accustomed to preach or to perform some public religious service once every day. Much of his time too was necessarily spent from home. Under these circumstances he often preached with almost no premeditation. Supposing himself in this way to have contracted a habit of thinking as well as speaking in a desultory manner, he resolved to endeavour its correction. He determined to seize the occasion for beginning this reformation which his intended journey to the General Assembly afforded; as he wished in case he should be called to preach during his absence, to have some discourses in readiness, more accordant with his present views than any of his more juvenile performances. Accordingly some weeks before the commencement of his journey he appointed a particular day for beginning to prepare them. Meditating on this arrangement he retired to rest the evening before. Whatever may have been the cause, this subject occupied his dreams. In the visions of the night he thought he recieved this monition from above--"Abandon the plan you have formed & if called to speak in my name, it shall be given you in that hour what you shall say." Familiar as he was during his whole life with dreams, which may be called prophetic, because the events to which they related were surprizingly coincident with them, it is remarkable that he never in a single instance permitted them to serve as a rule of conduct. Whatever influence this dream had on his mind, it had none on his previous arrangements. These he prepared to execute at the appointed time. He had just selected an interesting subject & commenced the composition of a sermon when some unexpected interruption occurred. During six successive weeks he repeatedly resumed this exercise with a similar result, in every instance. At the end of that period he had not been able to accomplish the preparation of a single discourse. He remarked also that the avocations which interfered with his design were uniformly such as he had least reason to expect. He now commenced his journey & when called upon to preach, although he did not neglect that premeditation which it was in his power to employ, yet having selected some plain practical topic, he depended chiefly on the influences of the occasion for ability to exhibit it to the best advantage. These discourses were more than usually satisfactory to himself: & according to his judgement, in the same proportion adapted for usefulness.

From this & several concurrent incidents he was at a loss to know whether it was not the will of providence that he should entirely withdraw his dependence from written preparations for the pulpit. In favor of this opinion, the evidence in his view was not preponderant. Yet it is not unworthy of observation that all his experience through life furnished few exceptions to the statement, that unusual & perplexing embarrassments hung upon his numerous attempts to provide by careful composition for his audiences more substantial & finished discourses than he supposed it would be in his power in a different way

to afford them. This was peculiarly the case when he attempted to revise & transcribe an old discourse. Hence among a great many manuscript sermons which he has left, few can be considered as finished. And hence among them may be found a number, of which the transcription had been commenced in such a style of improvement, as renders it impossible to escape the vain regret that they had not been completed in a tone of equal eminence.

To propose a question respecting the best method of preparation for the services of the pulpit, with a view to an answer that shall apply to all cases, is entirely absurd. That method may be best for one person, which is the reverse for another. If there be some, as doubtless there are, who can best perform the public duties of their ministry by composing their discourses at large & reading them in the pulpit, this assuredly is the best method for them. Among those who adopt this practice there are undoubtedly a number of useful ministers, who if required to relinquish it, would either be altogether excluded from the pulpit, or have their usefulness much abridged. He who can best divide the word of truth to his fellow men, by impressing a written discourse upon his memory & reciting it to his hearers, ought not to renounce that method of preparation for one that to him would be worse. Nor is there any law which prohibits those who can speak from the fullness of the understanding & the heart in language intelligible & impressive, without the aid of a precomposed discourse, to convert this talent which God has given them into an implement of usefulness in the church. In regard to this as well as other subjects, the Apostolic precept may apply "Prove all things; hold fast that which is good."

The labours of Mr Hoge about this period & for some time afterwards appear to have been attended with considerable success. The season which ensued would not, be called, in the ordinary application of the term, a revival of religion. And yet it deserved that appellation much better than many of the epochs in religious history which are thus distinguished. It was certainly a season of refreshment from the presence of the Lord. It was, not the torrent which instantaneously pours itself from the surcharged sky on the parched ground: but the dew, gently distilling upon the earth & freshening its verdure. It was the early & the latter rain, pressing forward in gradual advances, the vegetation of a gracious soil. Continuing for several years with occasional alterations, regular & considerable additions were made to the church of such as gave good evidence in their profession & deportment, that they should be saved. The spirit of emigration which in subsequent years invaded that congregation, carried many of its families to the West & among them a number of the subjects of this work of grace. Some of its subjects have long since & others more recently ascended to Heaven; while there are some who remain until this day.

We return to the perusal of selections from the Diary.

June 19. 1791.

"Mr Graham & myself administered the Lords Supper at Tuscarora,

Mr Vance being unable to do any thing on the occasion. It was to one a sweet season. A number of the people seemed to be impressed. Thanks be unto God for his unspeakable gift.

July 9. 1791.

Last evening a number of the most dissipated & profligate characters in our town attended our worship. My soul was deeply affected by their wretche state. Anxious to say something which might be the means of convincing them of sin & of recommending the religion of Jesus to them, & yet afraid lest what I might say would do just the reverse. I trust however that the Lord was with me. I have seldom spoken with more satisfaction. May it not be in vain. O blessed Jesus how astonishing is thy grace that thou shouldst at any time visit me & assist a poor worm to speak in thy name! Ah! My wretched heart, how prone to arrogate an honor to which I have no claim. O give me humility & continue thy blessed presence with me.

July 28. 1791.

I attended the examination of Mr D_____s school & gave a word of exhortation to the pupils. But I seemed to be on forbidden ground. What a pity that so few of the guides of our early youth are properly fitted for the charge committed to their care.

Aug 7. 1791.

To day I preached from John 5.40. How distressing is it that when eternal life is offered to all, such multitudes choose death rather than life--chuse the way that leads to death & refuse the messages of redeeming love. In the Afternoon at Martinsburgh I endeavoured to vindicate the doctrines of the cross from 1 Cor. 1.18. It was a delightful subject. Seldom have I seen a more solemn & attentive audience. God was I believe among us. And I hope he gave some of the people present an evidence of the power of the gospel which will never be forgotten. Lord what am I that I should be permitted to speak in thy holy name. O preserve me from pride & forsake me not. O that I might be an instrument in thy hand to save multitudes of perishing sinners from eternal death.

Aug. 14. 1791.

I preached from Philippians 3.7 and blessed be God I have reason to believe that some perishing souls were brought to see their need of Christ & that with respect to him all the world will be but loss to them. Let them not O Lord any longer pursue the world as their all. Let them not be any longer blinded by the God of this world.

In the afternoon I preached at Charles Town from Mark 16.15. And in

the evening at Mr W_____s. I am informed that since I began to preach among the people in Mr W_____s neighbourhood, five weeks ago, a very remarkable alteration has taken place in a considerable number of them. Carry on, O Lord thy work among them. Shepherd of Israel, provide for them a pastor after thine own heart.

Aug. 21. 1791.

I preached at Cedar Creek & in the afternoon at Capt. W_____s. On Monday at Maj. G_____s, the people, especially the young people were much affected. Never have I before seen so many weep so heartily, at any religious meeting. What a blessed change has taken place among the young people of that congregation. How it rejoices my heart to see the young devoting their powers to the Lord. O that our youth may be visited.

Aug. 31. 1791

I preached at Mr B_____s & had some satisfaction in the exercise; but was miserably imposed upon with regard to the baptism of a certain child. Nor can I help blaming myself much for want of vigilance & care. Thus to prostitute so sacred an ordinance! How it grieves me. How unworthy am I of the office I sustain. Lord lay not this sin to my charge.

Sept. 18. 1791.

In the morning Mr H_____ preached for me a good sermon from 1 Cor. 16.22. It is a matter of great thankfulness that the Lord is raising up a number of zealous young men & sending them into the harvest. I hope that there is much to be done.

October 23. 1791.

I preached an action sermon from John 19.5 to a solemn audience, with a good deal of freedom. In speaking at the third table I felt much. Mr Legrand spoke very solemnly toward the close of his discourse in the evening. Mr A___ prayed very affectingly & I concluded with a short address. The people were remarkably attentive during the exercises of this day. I have reason to think that the Lord was with us on this solemn occasion & that much good was done. I thank thee for the evidence I have that thou hast revived thy work among us. I thank thee that a number have been added to the church. Forsake us not O God of our Salvation. May multitudes yet be added to the church here. And grant that all who have named the name of Christ among us may depart from iniquity. O let none of them turn back unto perdition or discredit the profession they have made. O Shepherd of Israel prevent them from wandering. O feed them & lift them up forever.

Jan 1, 1792.

Mr Cooper preached from Philippians 3.7. And just at the close of the last Psalm I received the intelligence of the death of Mr Vance. I then made an address to the people. How interesting is this intelligence to me! I am now left alone. There is no presbyterian minister nearer to me than Mr Legrand. What a loud call for increasing diligence & zeal. Soon shall I be called upon to give an account of my stewardship. What a solemn account! O that I could feel it as I ought. Gracious God send forth labourers into the harvest: & provide for the people now bereaved of their pastor. And grant that a more generally reviving time may come.

Jan 2. 1792

I attended the funeral of the Rev Mr Vance & preached from Rev. 14.13. The weather was cold & the time short. But the people seemed to be patient & solemn. How soon will the time come when I too shall be laid in the dust! Gracious God help me to discharge with fidelity & unwearied zeal the duties of my sacred office: and when that is done may I die in the Lord & rest from my labors in Christ Jesus my Lord & Saviour Amen.

Feb. 15. 1792.

This being the anniversary of my nativity I set apart a portion of it for extraordinary devotion. I endeavoured to take a review of my conduct during the preceding year; & to assist me therein I read my Diary for that year. The review furnished matter for great thankfulness & deep humiliation. I have reason to confess with shame & regret that I have not fulfilled the resolutions I formed & recorded a year ago, as punctually as I ought to have done. Yet notwithstanding my numerous imperfections I bless God for the reason I have to believe my labour has not been in vain. A considerable number of my people have been brought under religious impressions; some of whom I hope have obtained genuine repentance. After our sacramental season in the spring I was much afraid from the appearance of the people for some time that such as had not been brought under genuine impressions would soon become as an adamant stone. But since that time we have had our happiest seasons. Now however I am afraid that the attention of the people is growing more remiss. How painful is the reflection! With what diligence & zeal ought I to exert myself to prevent as far as possible that lukewarmness which will too probably yet overtake us. But so treacherous is my heart that I am almost afraid to form any resolution. Forgive O Lord my imperfections, my omissions & all my transgressions. And grant I beseech thee that the year I am now entering upon may be better improved. May every moment of it & of all my future time in life be wholly devoted to thy glory. O help me to read & meditate upon thy holy word so as to profit more by it. May I commune more with my own heart. May I be more attentive to the various duties of family religion. May I speak both in public & in private of the great things which belong to the everlasting peace of perishing sinners with more solemnity & affection. O teach me how I may do most for thy glory & the good of immortal souls; & help me to follow thy gracious instructions. I thank thee O

Lord for thy blessing upon my poor labours & the success with which they have been attended. O forsake me not now, but be graciously pleased to carry on the work which thou hast begun. Leave us not to deadness & to barrenness. Lord grant that none of the people under my care may be given up to hardness of heart & final impenitence. O revive thy work among us more & more. May our eyes see more of thy salvation, & may our ears hear of great things which thou wilt yet do for Zion & for all nations upon earth. O fill the world with thy glory Amen.

Feb. 28. 1792

Mr H_____. preached from Jeremiah 6.22. After which I administered the Lords Supper & concluded with a short address. It was I have reason to think a profitable day to a number. The communicants seemed to be generally much engaged. But spectators did not appear to be as much impressed as on the last occasion. I much fear that the season for new impressions is almost over. And what numbers of those precious souls for which I must give an account are still in their sins & still careless. And must they perish? O Saviour of the lost, must they perish forever? Hast thou not balm for them also? O Let them not make their heart as an adamant stone. But make them willing in the day of thy power. And may that blessed day be near.

March 2. 1792

Mr A____ preached from Matt. 9.12. It was a solemn discourse & towards the close a number of the people were much affected. I trust some of them saw & felt themselves to be sick. O thou Physician of souls, heal them for thine own names sake; & may the seed now sown bring forth much fruit.

March 17. 1792

I was called upon to preach at the funeral of Dr L_____. His father was a minister of the gospel & his mother remarkably pious. But he had himself been a dissipated young man. By a dream however he was awakened to a sense of his danger. He dreamed that his Father or Mother came to him & exhorted him to prepare for death, & at the same time informed him that he must soon die. This dream however it might come seems to have had a good effect. When I first called upon him after his illness commenced he told me he could not bear the review of his life. I urged him however to look back upon his life & to consider his present danger while the door of mercy was open. I have reason to think that he complied with this advice. The next time I saw him, he told me that whenever he attempted to pray, he was harrassed with such dreadful apprehensions that he was oblidged to give it up. I urged him much to pray the more earnestly. By doing so he, in time, obtained relief, had much comfort & on one occasion a clear & very remarkable manifestation of the excellence of a Saviour. He appeared to die in peace. His last words were thought to be 'Come Lord.' I thank thee gracious God for the reason I have to believe that thou didst

bless my poor attempts to promote the immortal good of this man. May I be prepared for more extensive usefulness, & to thy name shall be the glory. Amen.

March 18. 1792.

To day I intended to preach on Rev. 1.7, but for some reason turned my attention to Heb. 3.14. In prayer I had much satisfaction, but not so much in preaching. I feel guilty upon reflection. After repeated instances of divine aid last week, why have I in a great measure been left to day? Why did I not feel more tenderly for poor distressed, harrassed, mourning souls? How unworthy am I to be entrusted with the sacred mysteries of the kingdom of God? Father of mercies forgive my unfaithfulness & my weakness. Gracious Saviour, visit in tender mercy such as are mourning over an unbelieving heart & help them to maintain the beginning of their confidence stedfast to the end.

March 25. 1792

I preached at Tuscarora from Matt. 9.36. I felt very sensibly for the poor bereaved people I was addressing, & though a number of them seemed very insensible, some appeared to feel very much. In the afternoon I preached at Martinsburgh from Ezek. 33.7-9 I had prepared a different subject, but could not find freedom to preach from it: And being informed that the people have appointed next Wednesday as a day of meeting for the purpose of adopting some method to obtain a preached gospel, I chose this subject after I went up to the desk. I spoke from it with freedom & pleasure, but perhaps with too much vehemence of manner. I thank thee O Lord for the aid which thou hast been pleased to afford me this day. O bless thy holy word. Be merciful to the destitute people I have this day addressed. Provide for them O Shepherd of Israel a pastor after thine own heart, who will feed them with the pure milk of the word. Do thou be graciously pleased to set a watchman on their walls who will warn the wicked of their danger & proclaim the wonders of redeeming love to perishing sinners.

April 1. 1792

I preached from Rev. 1.7. Some profligate men who seldom come to the house of God were present. It was a solemn & I hope a profitable time. I have, I trust this day received an answer to prayer offered up this morning. O grant that none of the dear people who attended this day, may hear that solemn declaration--behold he cometh--to their eternal confusion.

April 5. 1792

I preached from Heb. 6.1. I endeavoured to urge the necessity of going on to perfection, in knowledge, in faith, in purity, in zeal, in brotherly love & in church discipline. The people have agreed to have baptism administered

only at stated periods & with a solemnity similar to that which attends the administration of the other seal of the covenant. An article was also very unanimously subscribed binding the subscribers not to go to law with each other, if it can be avoided. These regulations will I hope have a good effect. How miserably has baptism been prostituted. And what injury has been done to the Christian name by litigious lawsuits. Grant O Lord that the people under my care may pay a proper attention to every sacred institution & live in peace among themselves.

April 16. 1792

Another young immortal is committed to my care. I thank thee O Lord for all thy goodness to me & to my dear wife. Continue thy goodness with us & bless our offspring. Bless I humbly pray thee this infant. May he see many days if it be thy holy will, & may he do much for thy glory. To thee O Lord do I solemnly devote him. May he be thy child & an heir of glory everlasting.

Ap. 23. 1792

I preached at Charlestown & had the pleasure of moderating a call for Mr H_____. I hope our hands will be strengthened & that the work of the Lord will prosper amongst us.

May 13. 1792

I preached on Baptism from Mat. 28.19. The sermon & address at baptism had I have reason to think, a good effect upon a number; though some--one at least--murmured. This is the first attempt to introduce the custom of baptising only at stated periods. Grant O Lord that it may be blessed. O rescue this ordinance from that prostitution which has so long disgraced religion. May the professors of the holy religion of Jesus Christ, sanctify thy name in all the institutions of thy house.

May 24. 1792

Mr Lacy preached an excellent discourse from 1. Cor. 1.30. A number were sensibly affected & I hope profited. I thank thee O Lord for this seasonable discourse. O may it be abundantly blessed.

May 29. 1792

To day by appointment I preached a sermon preparatory to the ordination of Mr H_____. It was an extempore discourse from 2. Tim. 2.2. I thank thee O Lord for this merciful dispensation of thy providence & for the aid which thou didst afford me on this occasion.

Nov. 8. 1792

This being a day of humiliation & prayer appointed by our Synod I preached

from Rev. 8. 3.4. I felt languid. I hope this is not a presage of what is to be the state of Zion or the state of my people. Grant O Lord that the prayers we have this day offered to thee, mingled with the incense of a Saviours merits, may ascend before thy throne & be accepted. O forsake us not but revive thy work more & more among us. And hasten the time when a spirit of prayer & of supplication shall be poured out upon all flesh.

Nov. 14. 1792.

This day Capt. Charles Morrow finished his course on earth. He is the first member of our church who has died since my residence here. It is about two years & a half since he was brought under abiding religious impressions. I never knew one who appeared to be more tempted. Tho he seemed to be pious, yet he received no comfort. For some time before his illness he seemed to be unusually engaged in religion. After his sickness commenced he had a hard conflict. But he obtained a comfortable relief before his death. On Teusday night he sung several hymns with great pleasure & devotion. Often did he sing this verse

Him eye to eye we there shall see
Our face like his shall shine
O what a glorious company
When saints & angels join.

And even after he was incapable of articulating a word we could percieve that he was trying to sing. He is now I hope bearing a joyful part in the songs of Heaven.

I thank & praise thy name O Lord for the reason I have to believe that thou hast blest my ministry as the means of his conversion; & that he appeared to die in peace. Grant I beseech thee that all the dear people committed to my care, may die the death of the righteous.

Jan. 20. 1793

I preached from Mat. 24. 42, a funeral sermon occasioned by the death of Mrs H_____. She had been awakened to attend to religion by a sermon of Mr J. B. Smith, after the administration of the Lords Supper. Three or four days before her death, which was very sudden, she informed her husband that she expected to die soon; & that possessing a comfortable hope of a happier state, in the eternal world, she was willing to die. She is now there is reason to hope forever free from all the consequences of sin,--from all trouble & from all fear. Three only of the members of our church have died since I came to Berkeley: and they all appeared to die in the Lord. For this O Lord I thank thee & praise thy holy name. O that all the people committed to my care might thus die. Lord pity those who are living in sin. And prepare us all for thy heavenly kingdom.

Feb. 1793

By a tooth ache & inflamed jaw, & I believe rheumatism, I was prevented from fulfilling several appointments this week. But on Saturday at 3 o'clock P.M. every pain left me in an instant.

March 7. 1793

This was to me a day of affliction. Mr B_____ a promising young man, suddenly taken away, was this day consigned to the grave. I endeavoured to improve the dispensation by preaching from Rev. 21.4. His last words were Welcome Death! Welcome Death! In health he would seldom admit that he had religion; but he seemed to die without fear. I thank thee O Lord for every instance of the triumph of faith in a dying hour. O Let it be my lot to die the death of the righteous & to recommend the religion of Jesus Christ to others with my last breath.

Ap. 14. 1793

I preached to a small audience from Mat. 26.41. I appeared to myself to speak with more affection & influence than usual. But that so many should be deterred from attending by the rain discourages me much. How few alas are likely to be saved! The prospect of some small earthly gain would I doubt not have brought out a number who staid at home. And shall so many of the people committed to my care continue to prefer earth to Heaven? Gracious God be merciful to them & awaken them from their supineness. O let them not perish. Give them I humbly pray thee a heart to watch & pray lest they enter into temptation & perish forever.

June 13. 1793

I attended the funeral of Mr & Mrs Hunt in Maryland. Mr B_____ & Mr H_____ preached & I gave a short exhortation. There was a good deal of solemnity & some affection among the people. Lord prepare me for giving an account of my stewardship.

July 21. 1793

I preached from Rom. 13.11. I had taken more care than usual in preparing this discourse, but had not the freedom which I commonly have on such occasions. I had also spent much time in devotional exercises, the preceding week. Thus am I taught that it is not of him that willeth or of him that runneth, but of God who showeth mercy. Mr H_____. assisted me & preached in the afternoon. There was a good deal of solemnity, but less affection than usual on sacramental occasions. I fear much a decline in religion is near. And yet I do not feel distressed at the prospect as much as I ought. Lord be merciful to me & awaken me from sleep. Awaken the people committed to my care to attend diligently

to eternal concernments. O Let us not sink into a state of guilty lukewarmness. Bless thy people throughout the world & grant that they may all be prepared to meet their Lord when he shall come.

July 22. 1793

Resolved that in addition to preaching in Shepherds Town on Thursday evening, I will in some part of the congregation preach on Wednesday & Friday in each week. I will also alternately pay some attention to church music & to catechising. Gracious God, succeed I pray thee these measures for the purposes I have in view. Help me to persevere in them while it may be for thy glory & the interest of the people committed to my care.

Aug. 11. 1793.

I preached from Mat. 12.33. It had I hope some good influence but I somehow feel strangely guilty. Lord pardon my inattention to the duties of my office. O forgive the sins of my holy things. Forgive the sins of my preaching. Alas! how poorly do I speak. O for a heart glowing with all the fervours of divine love & melting in tenderest compassion for the people committed to my care.

Sept. 18. 1793

Last sabbath I preached from Mat. 14.31. It was I am informed blessed to a number. Thine is the glory O Lord of hosts.

In the afternoon Mr M_____n preached a very poor sermon. Send forth O Lord, labourers into the vineyard of Christ prepared for the arduous work of the gospel ministry."

Mr Hoges first appearance from the press, is dated about this time. Being set for the defence of the gospel in the region where he resided, he had no disposition to shrink from any kind of labor to which he might be providentially called. No spirit was ever more averse from controversy than his. Yet now he published a small work of a controversial nature, containing animadversions on a pamphlet entitled "The Fourfold foundation of Calvinism examined & shaken."

The author of this pamphlet, the Rev. Jeremiah Walker, was a native of North Carolina. Without the advantage of a liberal education, he devoted himself from his youth with ardor to the improvement of a mind of remarkable original powers. He became a preacher in the Baptist Church & acquired much distinction in his native state. In 1769 he removed to Virginia & for several years was the most eminent man in the connection to which he belonged. But human elevation is always precarious. From the zenith of his full orbed popularity he fell in the deepest disgrace; & in 1774 was excluded from the communion of the Baptist Church. He soon exhibited such evidence of reformation

as secured his restoration. But again the reputation which ten years of circumspection had gathered upon him, was blasted in a moment: And being again excluded from the fellowship of the church he in that condition removed to Georgia. In the course of a few years he visited Virginia, & professing repentance for his lapses, he was once more restored to his former standing in the Church. About this time his theological system was revolutionized. Renouncing what he called Calvinism, he became exceedingly zealous in propagating the opinions which are usually denominated Arminian. And he is said to have excited much division of sentiment among the Baptists of Georgia. During a visit to Virginia in 1791, he laboured assiduously to impress his newly acquired dogmas upon the faith of the public, both in the pulpit & by circulating his book. But if the system which in that performance he proposes to examine & shake, be that which he formerly embraced & recommended, it is far enough from being the Calvinism of Calvin himself, or of those who are usually called Calvinists, from their concord with that Reformer in the leading doctrines of his system, appropriately called the doctrines of grace. Indeed his former sentiments are said to have been highly Antinomian. In washing himself, as he did by this production, from his former errors, he of course impugned the doctrine of the Perseverance of the Saints: a doctrine which affirms, not that the saints shall, at all hazards & in the face of all sins, retain the favour of Heaven once acquired; but that they shall retain their holiness. It will not be questioned that if a man should cease to be a saint, he would also cease to be an heir of glory. Without intending to dispute the sincerity of Mr Walkers professions, it is obvious to remark, how eagerly men seize & how intensely they cleave to certain opinions in religion as well as in other concerns, not because they are announced by the oracle of truth, but because they are the most convenient. While therefore Mr Walkers motives remain unquestioned, it may be allowed to say, what he must have had sufficient astuteness to percieve, that it would be more difficult to sustain either his past or his present sincerity on a Calvinistic, than on an Arminian foundation. And whether he percieved it or not the establishment of the one & the shaking of the other would be to him an important consummation. It is not therefore strange that he should with the utmost cordiality receive a system, the evidences of which he could no longer resist; & which would permit him to believe that having been once a child of God he was disinherited for his sin; that being again adopted he was again ejected: and that once more, having turned repentingly to his duty, he had found acceptance & a paternal welcome.

This production abounding as it did with misstatements of the doctrines which it denounced was plausibly & ably written. If the theology which it inculcated was not the most scriptural, it was likely to be the most popular with the irreligious, as it did not apply the axe to the root of human pride: nor was it ungrateful to that class of Christians who inconsistently attribute to themselves at least in part what they possess through the distinguishing love of God. It is therefore no matter of astonishment that such a work should earn all the applaus which an extensive circulation & impression in the Southern States could confer upon it. In noticing this performance an opportunity would offer of correcting

some misrepresentation of the doctrines of the Presbyterian Church, which were industriously propagated: & which at the present day find patrons who evince a determination & zeal worthy of a good cause. Mr Hoge discovered moreover, that strenuous attempts were made in various ways & particularly by means of this pamphlet, to unsettle the opinions & to break from their religious connections some of the members of the church over which he presided; as well as many others who recieved the same religious belief. Under these circumstances he regarded himself as summoned to the field of controversy: and accordingly in 1793 published "Strictures on a pamphlet by the Rev. Jeremiah Walker, entitled The fourfold foundation of Calvinism examined & shaken."

As few of those who may honor these pages with a perusal can have access to that production it is deemed not improper to introduce some extracts from it. The opinions of men when intelligently formed & candidly maintained are for purposes of utility not less worthy of inspection than their deeds. An opportunity will therefore be furnished for exhibiting as well the sentiments of the author on a very interesting subject; as some traits of his intellectual character Another object will be accomplished. As his sentiments were in no essential respect different from the sentiments of those who are generally called Calvinists it will be seen not only what they <u>do</u>, but what they do <u>not</u> believe; while his enemies, if he had them, being judges, his whole life was a splendid refutation of that calumny so insulting to the mercy of Immanuel, that where grace reigns, sin will abound.

A part of the preface will best disclose his own views respecting the occasion of the controversy. "The grateful heart cherishes with pleasure its obligations to a benefactor. This is a principle essential to a Christian; for grace expands the soul & improves the finest sensibilities of our nature. Without gratitude therefore no man is a Christian. They who are enlightened to see & to feel their obligations to redeeming love are ever ready to cry with the Apostle "By grace we are saved," & to acknowledge that they are infinitely indebted to undeserved mercy for their present happy state & for that glory & blessedness which await them beyond the grave. That every blessing--that all happiness, both in this & a future world, must be ascribed originally to God, no professed Christian will deny. That the interposition of a Saviour & what he hath done to open a way for the reception of guilty sinners into the divine favour, is owing to unmerited grace, will be generally admitted. But that a sinners conversion & perseverance in a Christian life & all practical religion, ought to be referred entirely to grace, is a sentiment which many disclaim & zealously oppose. Persons of this description, & who are fond of exalting our present powers in religion are often distinguished by the term Arminians. Whereas they who believe that salvation when taken in its most extensive sense, in its original purpose, purchase & application ought to be referred entirely to grace are frequently denominated Calvinists & their peculiar sentiments the doctrines of grace.

What a pity is it that there should be any necessity for such terms to dis-

criminate the sentiments of one Christian, from those of another!

From this statement of the difference between Arminian & Calvinistic tenets, we may see that the points in dispute between them are not matters of uninteresting speculation; but of real importance in the Christian life. If it be a fact that our salvation is owing entirely to the grace of God; upon his grace alone ought we to rely; and to him all the honour of our salvation ought to be ascribed. Should we then attribute our salvation in any measure to ourselves, it would be resting our eternal interests in a proportionate degree upon a false foundation; & at the same time an arrogating to ourselves a share of that honou which ought to be forever sacred to the Author & Finisher of our Faith. Surely then such as adopt Arminian tenets ought to be very certain that these tenets are true, when an error must be attended with such serious consequences.

May I not be permitted to observe that doctrines so disinterested & unassuming & so contrary to human pride, one of the first & strongest principles of our corruption, as those of grace are, seem to merit a particular attention, & a very candid & impartial examination before they are discarded. And such an examination would probably be attended with happy consequences.

Were these doctrines only vindicated from misrepresentation & exhibited in a just light, it would I am persuaded, go far towards removing all the prejudices which any real Christian may have entertained against them. But while multitudes of pamphlets in which the doctrines of grace are exhibited in the most hideous colours, are circulated through our country with incredible industry, we have not that I know of, a single pamphlet in circulation calculated to inform the honest enquirer after truth, what these doctrines are.

How far the present attempt to wipe from Calvinism the false colorings which have been put upon it, may merit the attention of the public, must be left to others to determine."

The following passages have been selected from the strictures.

"Mr Walker entitles the pamphlet under consideration, 'The fourfol foundation of Calvinism examined & shaken.' The title ought rather to have been 'Our attempt to metamorphose Calvinism into Fatalism'; for I am sure his pamphlet describes the latter rather than the former.

With regard to the term Calvinism by which the sentiments of about one half of our protestant churches are distinguished, I cannot say that I am very fond of it. Though I believe the doctrines which Calvin taught to be in general agreeable to the Scriptures, yet I cannot accede to all his sentiments. Nor do I think it very proper that our religious opinions should receive their denomination from any man. The doctrines commonly denominated Calvinism might with greater propriety be called the doctrines of the Reformed churches; for they were generally recieved by the Churches of that description until Arminius

arose to propagate a different system of religious sentiments, & to transmit his name to his numerous followers."

"Thus we may see that Mr W. makes the capital & distinguishing tenet of Calvinism, to be a belief, that such as are not elected, cannot possibly obtain salvation by Christ. And this is the same thing as to say that if a man is not elected he must be damned, do what he can; implying that the non-elect may be heartily in earnest to obtain salvation, but precluded by an irresistible Decree. Such indeed is the representation which the Arminians usually give of Calvinism, It is however a very unfair representation. The very unpopular sentiment which Mr W. palms upon the Calvinists is an inference which the Arminians draw from our principles. But it is an inference which we disclaim."

"Nothing can be more foreign from our sentiments than the supposition, that a man may do all he can, or all he has a natural power to do, & yet be a cast away. We believe that such as perish are always in heart opposed to the way of salvation, through our Lord Jesus Christ; & that it is on account of the sins of their heart & lives, which they voluntarily indulge, & not on account of a decree devoting them to inevitable destruction, that they perish: or in other words we believe that it is their own sin& not the decrees of God that is the cause of their destruction. The doctrines of grace, or what may I think be very properly called the Capital & distinguishing tenets of Calvinism, consist in a belief that our salvation is to be entirely ascribed to grace; to mere undeserved favor.

We believe that it was grace that provided a Saviour; that it was grace that paid the price of our redemption, that it is grace that begins, carries on & finishes the sinners salvation. So that Salvation from its original & from the first ray of heavenly light that dawns upon the sinner on earth, until a crown of glory is put upon his head in Heaven, is all grace, pure unmixt grace. And this grace may very properly be called effectual & distinguishing grace. Effectual because it accomplishes the end for which it is given, that is, salvation. And distinguishing because it makes a distinction between those who are the subjects of it & those who are not. A distinction by which all boasting is excluded so that the subjects of this grace cannot adopt that proud pharisaical language, "I made myself to differ."

But when we ascribe our salvation entirely to grace, we are far from admitting the sentiment, that this does not produce good works in the subject of it. We abhor that antinomian phrenzy which would make void the law through grace. The doctrines of grace establish the law. Not indeed as a covenant of works; but as a pure & invariable rule of a holy life. In as perfect a consistency with the doctrines of grace as with the covenant of works, may it be said, that without holiness no man shall see the Lord.

The decrees of God are his holy & eternal purpose or determination to do, whatsoever he doth in time. Did we therefore know what God doth in time, we

would also know what he hath decreed from eternity. And imperfect as our knowledge of the works of God is; we know that with regard to such as obtain salvation, God delivers them from the guilt & the dominion of sin, adopts them into his family, preserves them from every snare & temptation which would be their ruin, & at length exalts them to a state of complete happiness in heaven. All this then he must from eternity have determined or decreed to do; & this is what we mean by election. As a proof that such are the sentiments which the Calvinists entertain with respect to the divine decrees, I would beg leave to quote the following passages from the Westminster Confession of Faith.

'God from all eternity did, by the most wise & holy counsel of his own will, freely & unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established' Chap. 3. Sec. 1.

And in Chap. 5. Sec. 21. we have these remarkable words, 'yet so as the sinfulness thereof proceedeth only from the creature, & not from God, who being most holy & righteous, neither is nor can be the author or approver of sin.'

Thus we may see that according to our Confession, no violence is offered to the will of the sinner, nor is the liberty or contingency of second causes taken away; & the sinfulness of all sinful actions proceedeth from the creature & not from God. And consequently the decrees of God cannot be the cause of sin. These holy decrees do not force or help or incline the sinner to do evil. But how can this be the case, it will be objected, since God 'unchangeably ordained whatsoever comes to pass', & since in relation to the foreknowledge & decree of God, the first cause, all things come to pass immutably & infallibly? Chap. 5. Sec. 2. In what manner can God be said to decree sinful actions, & not cause them to take place, or exert some influence in the affair? This we may learn from the 6th Chap. Sec. 1st. 'Our first parents being seduced by the subtilty & temptation of Satan, sinned in eating the forbidden fruit. This their sin, God was pleased according to his wise & holy counsel to permit, having purposed to order it to his own glory.'

It appears then according to the Westminster Confession, that instead of laying the sinner under an absolute necessity of sinning, God only permits it to take place, & at the same time overrules it to subserve some valuable purpose. These passages are I think sufficient to establish the assertion that, it is sin, & not the decrees of God, that ruins the finally impenitent sinner."

"This dreadful charge (that eternal hate which decreed the damnation of the non-elect, has projected all the means conducive thereunto) Mr W. endeavors to prove against the Calvinists by some quotations from the Westminster Confession of Faith. 'The almighty power of God extendeth itself even to the first fall & all other sins of angels & men, & that not by bare permission' Chap. 5. Sec. 4. This paragraph Mr W. hath miserably perverted. According to his quotation, it is the power of God that extendeth itself to the first fall & all other

sins, & that not by a bare permission: but by a resistless force. I presume he intended to insinuate that the sinner may be compelled to sin & then damned for it. But according to the Confession of Faith it is the providence of God & not simply his power that extendeth itself to sin. I shall transcribe the paragraph. 'The almighty power, unsearchable wisdom, & infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, & all other sins, of angels & men, & that not by a bare permission, but such as hath joined with it, a most wise & powerful bounding, & otherwise ordering & governing of them in a manifold dispensation to his own holy ends: yet so as the sinfulness thereof proceedeth only from the creature, & not from God, who being most holy & righteous, neither is nor can be the author or approver of sin.' Does this look like projecting the means of a sinners damnation?"

"As this is a favourite topic of declamation with Arminians, & one of the most popular & successful methods, yet designed, to discredit the doctrines of grace & to excite groundless prejudices against them, it merits a particular attention.

When we call the love of God to elect sinners, Sovreign love, we do not mean that it is not founded upon the justest reasons; but that these reasons are unknown to us; that the Great God is under no obligations in point of justice to afford them the blessings they receive; & that no peculiar blessing is conferred upon them on account of superior merit. In such dispensations of unmerited love, is there any thing that looks like the tyranny of a Nebuchadnezzar or a Nero?

Nothing can be more absurd than to allege that an arbitrary, rejecting hatre whereby the non-elect are excluded from mercy, necessarily follows from sovreign electing love. To hate & reject a creature from happiness in an arbitrary manner, is to hate & reject him without a cause--without any fault in the creature. And this must be an instance of the greatest injustice & cruelty. It would then be very astonishing, if the greatest injustice & cruelty must necessarily follow from an instance of the greatest benevolence & grace. But who are they who are supposed to meet with such cruel & unjust treatment? Innocent creatures? No: but sinners who live & die in sin & who will suffer nothing but what they deserve on account of their sin. The purport of the objection we are considering, then appears to be this. That when God inflicts upon non-elect sinners that punishment which their crimes deserve, he does not punish them for their sin, but in an arbitrary & tyrannical manner. And why? Because he bestows undeserved favors upon the elect. It might as well be alledged that if a generous creditor should remit the debt of one of his debtors, he could not exac from another his debt, without acting the part of an arbitrary unjust man. Or that if an earthly ruler & judge, with a design to answer some important purpose in his government, were to pardon one criminal & inflict on another only that punishment which his crimes deserve, the punishment inflicted upon the suffering criminal could not be for his crimes, but an effect of tyranny & injustice.

Is it not very surprizing that Mr W. will not admit that the sovreign of the Universe may do good to any number of his creatures without doing injustice to the rest? There cannot possibly be the shadow of an inconsistency between the bestowing of undeserved favours upon the elect, & the inflicting of only deserved punishment upon others.

Nothing can be even inferred from election alone with regard to the state of the non-elect, only that they are not the subjects of distinguishing grace. When God elected the Jews to be a peculiar people, it did not imply that none but Jews could be the people of God. Were the Sovreign of all Worlds to translate one half of the inhabitants of our world to heaven to day, from this circumstance it would not be possible to learn what the fate of the rest would be. Nor can we learn from election considered simply in itself, or from the translation of the elect to heaven, at different periods of time, what the final state of the non-elect will be. There is no connection between the unmerited grace bestowed upon the elect & the voluntary sin & consequent ruin of those that perish. If however the history of electing love should imply that the non-elect will perish, this would be no reason why the doctrine should be discarded, unless it could be made appear, that election is a cause of their destruction. We do not erase from our Bibles the numerous texts which assure us, that the wicked will be condemned to everlasting destruction. Nor do we reject the history of Noahs preservation in the ark because it implies that the rest of that generation perished in the flood. And we might as well allege that Noahs preservation was a cause why his contemporaries were destroyed by the flood, or that Lots escape from the destruction of Sodom & Gomorrah was a cause why his fellow citizens were consumed by fire from Heaven, as alledge that election is a cause why the non-elect perish.

When the great God prepares his elect for heaven, the light he reflects upo their minds & the holy tempers he creates in their hearts do not reflect darkness upon the minds, or create unholy tempers in the hearts of others. And when the angels carry the souls of the elect into Abrahams bosom, they do not at the same time carry the souls of the non-elect to destruction."

"In his argument by way of reply to the statement which he has given of our opinion he more than intimates, that it is a grand mistake to believe that the elect are not the objects of favour, on account of personal righteousness, & yet with fresh inconsistency seems to allow that it is only for Christs sake. However if it be the intention of that paragraph to maintain that usual Arminian mistake, that we are only elect & objects of peculiar regard, after faith & conversion: it would be proper to show how we obtain this faith & conversion & inherent righteousness which is talked of, without obtaining it in a way of peculiar favor. If all this be Gods work, as the Scriptures represent it uniformly & if all are not partakers of it, then it must have been designed as a favor to some, even when without strength or righteousness of their own. They must have been predestinated to salvation, & in consequence of it have obtained precious faith & sanctifying grace, as God's method of bringing them to a meetness for this salvation."

"He admits that the elect are so far from having any righteousness to recommend them to the favor of God, that unholiness or sin makes them the children of wrath even as others, until they are made righteous by believing on Christ. Now it is impossible that the elect should be recieved unto favor on account of their own righteousness, when they have no righteousness as I have stated above."

"That a man may & often does act in opposition to what ought to be his highest motive is a sad truth. But nothing can be more absurd than to allege that a man may act voluntarily, or which is the same thing from choice, without any reason or motive inducing him to make a choice. To act voluntarily, to act from choice, or to chuse to act, is the same thing. Now choice is the preferring of one thing to another; but it is impossible to prefer one thing to another without some reason for doing so. To say that the will may & often does act in opposition to the highest motives, is the same thing as to say, that when the will is most powerfully inclined to one thing, it is at the same time most powerfully inclined to another thing in direct opposition thereto."

"But if the human will were possessed of this mighty self-moving & self-determining power, which Mr W. contends for, what end or moral purpose woul it answer? It would fit a man for doing much evil but not for doing any good. Aided by this mighty power he would trample upon all laws human & divine. Bu such a man would not be fit for any society, civil or religious. You could put n trust in him. In vain should you attempt to bind him by promises & vows & the most sacred oaths. Strengthened by this mighty power he could break asunder all these solemn & sacred ties, as easily as Sampson broke to pieces the bonds of the Philistines. But such a power could not possibly fit a man for doing any good.

Will it be alledged that this power is necessary to constitute moral agency; & that an action would not be virtuous if a man had not a moral power to commit the opposite vice? I would ask the patrons of this sentiment whether they think it morally possible for God to do wrong, or for angels or the saints in glory to commit sin?

A natural power to do evil may perhaps be a necessary constituent of moral agency. But the Arminian self-determining power is so far from being necessary to legitimate our virtues, that if an action materially good were to flow from it, that action would not be good, for want of good motive or intention. Every good action must proceed from good design. Were a man to give his body to be burned & not have charity it would profit him nothing. Were it then to be admitted that a man by virtue of a self-determining power could resist the force of the highest motives, without having any motive or reason for doing so, it is evident that there could be no virtue in such resistance. And it is equally evident that if a man were in the same manner to do what is materially right, it would be no virtue in him; for in this instance the man does not intend to do right--nay he intends nothing at all. To have some good end in view in all our

voluntary actions is a duty which the light of nature teaches, & which the holy Scriptures expressly enjoin. Whether ye eat or drink or whatsoever ye do, do all to the glory of God. But a power only to resist motives & to act without ther cannot possibly have a good end in view. Were we therefore to admit the self contradictory sentiment that voluntary actions would proceed from such a power it is very evident that all such actions would be sin."

"If it be a fact that all voluntary actions must proceed from reasons or motives, salvation must be all of grace. For since God is the author of every thin both internal & external which induces us to make a good choice; to him all that is good in us, in our choice & in our actions must be ascribed. Nor will it follo from this sentiment that what is bad in our choice and actions must also be ascribed to God. For though in his providence things which eventually prove the occasion, not the cause, of sin, are exhibited to the sinners view; yet it is his own depravity, of which God is not the Author, & not the providence of God, tha causes him to make a bad choice & sin. When the spider extracts poison from the purest flower, the author of the flower is not in fault."

"With regard to the extent of Christs atonement, the Calvinists may perhap differ in sentiment as well as in forms of expression. They all admit however that this atonement is of infinite value, & consequently possesses virtue enough to expiate the sins of the whole world. They also admit that the invitations of the gospel afford sufficient encouragement to all who desire Salvation, to seek for it with a persevering earnestness; and that none who are induced by the holy spirit of God heartily to desire Salvation from sin as well as from misery, shal seek it in vain. And these sentiments are sufficient to direct our practice."

"Now it is evident that when our Lord gave himself a ransom for sinners he intended that his atonement should be effectual for all the purposes which are accomplished by it in time; but he could not possibly intend that it should be effectual for any other purpose."

"The sinners inability to obey the gospel consists in the want of a will. An the Calvinists are indeed of the opinion that God does not by the influences of his Holy Spirit make a sinner willing to obey the gospel & then consign him to destruction. Mr W. calls that grace which such as perish, recieve, sufficient grace. But for what purpose is it sufficient? To save them I suppose he means if they were disposed to make a suitable improvement of it. But this they are not by nature. Does this grace then give all men a disposition to improve the merciful day of their visitation? None I imagine will be absurd enough to affirm this. For what purpose then is this grace sufficient? It is sufficient to leave such as perish without excuse. It can do no more, for it does not prove effectual to their salvation. And that such as perish are left without excuse, the most rigid Calvinist will acknowledge."

"I have now considered all Mr W.s objections to Calvinism which seem worthy of particular notice. And after what has appeared to me a very impar-

tial examination of their nature & import, I cannot help thinking that they afford a striking evidence that Calvinism is true. I am also of opinion that the same remark will apply to the most laboured attempts against the doctrines of grace which I have seen. I do not recollect to have met with one Arminian writer or preacher who has attempted to refute those doctrines without the aid of gross misrepresentation.

The Arminians try to make it out that according to Calvinism a man must be a mere machine, & God not only the Author of all sin, but an almighty tyrant compelling his creatures to sin & then damning them for sinning &c &c. And then taking it for granted that they have been as successful as they are zealous in establishing these charges, they have an opportunity of exhibiting what they call Calvinism in a very ridiculous point of view. In short they have an opportunity of saying every terrible thing of it, they please. That there is no foundation for these charges hath I hope been clearly evinced. And why should Arminian writers have recourse to such wretched expedients if the doctrines they oppose be not true? If our sentiments be false, why need they be thus perpetually misrepresented before they can be refuted? Falsehood is best exposed by being exhibited in its native colors. It is only when truth is opposed that there is any occasion for misrepresentation & disguise--."

These quotations will not be deemed too numerous or extensive by any who interested in the biography of Mr Hoge would naturally wish to know something of his opinions on these important points of theology & of the reasonings by which he supported them. It is proper here to observe that while with advancing years, he grew less tenacious of the peculiarities of thought & of phraseology of some eminent Calvinistic divines, he never suffered his grasp on the doctrines of grace to be unclenched during his life; and while tears of thankfulness for their consolations & their efficacy flowed from his fading eyes, he laid them rejoicingly as a pillow beneath his dying head.

In returning to the Diary, the first Memorandum of importance, on account of its coincidence with a letter of almost prophetic character addressed to the Rev. Thomas Poage justifies the prior insertion of a part of that letter.

July 31. 1793.

Dear Thomas

For news respecting your Mother I must refer you to I____s letter. I hoped to have seen you before we left Augusta. But you did not come in time to give us that pleasure: Nor did you come to preach for me at Millers Town & to see your Mother. There are a great many things which you should have done that you have not done. You have however one advantage over me in this respect--you are young. But this advantage will not last long. Were I as young as you & possessed the sentiments I now possess, I would I think try to do many things which it seems hardly worth my while now to attempt. And yet

perhaps your Time for improvement may be very short--shorter than that of many who are much farther advanced in life than you are. But need I remind you of this, who are so often telling others what a fading flower youth is & how often it is cut down in its richest bloom? ----------

Yours affectionately
Moses Hoge

October 3. 1793.

"This was to me a day of great affliction. My dear brother Thomas Poage was this day committed to the dust. He died of a short illness. And blessed be God he died in the triumphs of faith. This supports me much. But still I cannot help lamenting his untimely death. I promised myself much happiness in him. He was about to settle within twenty miles of Shepherds Town. The people who had called him to be their minister loved him much. How great is their disappointment! How great is the loss the church has sustained! My brother I am distressed for thee! But the Lord reigns. I must not murmur. Lord help me to be resigned to thy holy will. And O help me to improve this afflictive dispensation. Send forth labourers into the church of Christ. O may many arise to shew forth, the riches of redeeming love when I shall sleep in death--. Mr Graham preached on the mournful occasion from Rev. 14.32. A solemn discourse. Lord prepare me for my change."

The circumstances of this affliction which he seems deeply to have felt, are more particularly communicated in a letter to a friend, a few months afterward

"For my dear brother Thomas Poage & his worthy Mother, my heart yet bleeds. The latter departed this life about four weeks ago & is I make no doubt beyond the reach of accidents & sorrow. For some years before her death her heart & conversation seemed to be in Heaven. She is now I hope happy in the Society of her pious friends who now rest from their labors; & among others with your dear Mrs M_____. For several years she has been in a weak state. And unavailing grief for the untimely death of her youngest son, is thought to have hastened her dissolution. He was a young man of very promising talents & a very popular preacher. He had the heart of a brother & a friend; & was going to settle among a people passionately fond of him. He had been a few months married to a young lady of distinction & merit. But while he was at his old home, on his way from Charlotte to Gerards Town, where he was about to settle, he was arrested by the unrelenting hand of death & consigned to the tomb How mysterious are the dispensations of providence! Why was he cut off in the bloom of youth, while I am left, & many cumberers of the holy ground they occupy are spared? But I do not murmur or complain. It was the will of righteous Heaven. It must be right. Happy they who view the dispensations of providence in the light of Heaven where nothing is dark or involved in mystery. And this I hope is the happiness of our young friend, whose death I cannot help lamenting as a great loss to his friends & to the church. He lay sick only about eleven days. In the time of his illness, he frequently complained of darkness & the want of those sweet enjoyments in religion, which he had some times

experienced in the time of health. But the morning before he died the gloom vanished & every difficulty was removed. On that morning he addressed his affectionate wife in these or similar expressions. 'The time, my dear, is come when you & I must part. This day I shall die.' She enquired the reason of such apprehension & asked if he felt any of the symptons of death. 'No' he replied 'but I feel such tranquility & peace that I am persuaded the spirit of God is operating on my soul to prepare it for Heaven.' Observing her much distressed he suggested such things as were well calculated to support her in the trying hour just before her. Some time that day she asked him if he was sure of Heaven. He said 'I am sure.' She repeated the question & he repeated the same answer 'I am sure.' A little before he departed he said to the attending physician, 'Doctor look at me & see how hard a thing it is to die.' 'O' Said the doctor 'You are not dying.' 'Do not flatter me Doctor,' was his reply 'I must die; but do not think me unwilling to die. If it were left to my choice I would rather die than live.' What a blessed instance of the triumphs of faith. A young man in the flower of his days who had so much to hope for both from the church & the world, deliberately chusing to resign all mortal prospects & mortal enjoyments that he might depart & be with Christ. His dying words were 'Now Lord Jesus recieve my spirit,' & Thus fell asleep in Christ. Blessed indeed are the dead who die in the Lord: they rest from their labors & their works do follow them. Well might Balaam exclaim, Let me die the death of the righteous."

Nov. 17. 1793.

"I preached from 2. Cor. 5.20. Seldom have I preached with equal freedom. O God I thank thee for thy aid. May my labors for the people committed to my care be blessed. May the word this day delivered in thy name have a goo effect. May such as are at enmity with thee, be brought to see it & tremble & be reconciled to the author of their being & of all their mercies. O Let them not perish but pluck them as boards from the burning & make them trophies of thy sovreign grace, for the sake of thy dear Son Jesus Christ.

Nov. 20. 1793

I preached at Mr T_____s & find that some young men have been awakened in that quarter. I conversed with one aged person who was awakened, by a single sentence in a sermon which I preached at her house about two years ago. Carry on thy glorious work, O Lord, & to thy name shall be the praise.

Nov. 29. 1793

Mr Lyle at Springfield preached from Acts 8.29. After which I gave an exhortation. On Saturday Mr Campbell preached a good sermon from Jer. 23. 28: After which Mr Lyle was ordained by the imposition of hands & prayer. In giving the charge to him & the people I felt unhappy.

Dec. 1. 1793

Mr Legrand preached at Springfield a profitable sermon. I introduced the Sacred Supper of our Lord & spoke at the first table & Mr Campbell at the second. It was a solemn comfortable day. At the first table especially we had a melting scene. I thank thee O Lord for thy presence on this occasion. Bless the pastor of this people. Make this wilderness to blossom as the rose. And defeat I humbly pray thee every attempt of the enemy of souls, to blast hopeful appearances of a blessed work begun in this place.

Feb. 15. 1794

This being the anniversary of my nativity I set it apart for self-examination & extraordinary devotion. To assist me in this important work I read my journal for the two preceding years. That I have done so little in the course of two years, of the best time I can expect ever to see, is matter of deep humiliation. I have however reason to be thankful for what the Lord has done for us in that space. A considerable number of such as I hope will be saved have been added to our Church; & our communicants seem to be as much engaged in religion as could reasonably be expected in the present state of things. It is also a cause of thankfulness that a number of young people have been lately awakened to a sense of their danger.

I have not been able to get my heart engaged to day as much as on some similar occasions. I hope however that I have felt some unfeigned sorrow for my shortcomings & numerous imperfections: & an earnest desire to exert myself with the greatest diligence & zeal in the great work I am called to perform. While I have strength & opportunity to do anything for my blessed Lord & Saviour, & the interests of his kingdom upon earth. And as a preparation for greater usefulness I design to devote more of my time to the study of the Scriptures & prayer.

Strengthen me O Lord, to fulfil every purpose & resolution that will be for thy glory. I thank thee for the success with which thou hast been pleased to attend thy word which I have delivered in thy holy name. I thank thee for all thy goodness in the years that are past. If thou art about to prolong my life, O fit me for more abundant usefulness. Teach me how I may most effectually promote the good of my people & the interests of undefiled religion. Overrule the commotions now on earth for the accomplishment of great things in the Church of Christ. May antichristianism cease & Mahommedan delusions die. O grant that this year great things may be done in the name of thy son Jesus Christ.

Feb. 23. 1794

I preached extemporaneously from Psalm 65.4. In prayer I felt comfortabl & towards the close of the sermon especially I had an affecting view of the happiness of the man who makes a near approach to God in religious worship. May this be my happiness O Lord & that of my people. O pity the souls far from

thee & bring them nigh by the blood of Christ. O give me a clearer view of thy glory & a heart to prize gospel priveleges more.

March 2. 1794

Today I preached from Psalm 119.54. I was uncommonly shut up & very barren. What a poor helpless unworthy creature am I? How unfit to bear the messages of life to perishing sinners! O God be merciful to me & forgive the sinful manner in which I have this day preached in thy holy name. Bless thy word. Bless any means for the edification of the people. O let them not suffer for my lack of service, for my sin. The work is thine & the power is thine. Lord help or nothing will be done.

In the afternoon I preached to the poor negroes, from Psalm 1.6. with uncommon freedom & I think I may add with uncommon power. A number of them were much affected. Seldom have I been enabled to describe the terrors of divine judgement, & the melting tenderness of divine mercy so well. I thank thee O Lord for this instance of thy goodness. O Grant that thy word delivered to the despised Africans today may have a good effect. Pour out upon them a spirit of grace & of supplication & deliver them from the slavery of sin. Make them free with the freedom of Jesus Christ. Let them not forget thy word, but pardon & sanctify & save their souls.

March 9. 1794.

I preached from 2. Cor. 4.18. I had written the discourse, but had not digested it well. I had however a good deal of freedom in the delivery. Lord bless it to the hearers. May they henceforth look chiefly at things invisible & divine. O prepare me for usefulness in the ministry: & forgive my imperfections & shortcomings.

March 16. 1794

I preached from Phil. 3.19. I felt the subject well, especially when describing the sad consequences of minding earthly things. To thy name O Lord be the glory. Hast thou not O Lord, most graciously assisted a poor worm to declare thy holy counsels & shall it be in vain? Gracious Lord have pity upon benighted sinners who ignorantly prefer the things of time to those of eternity. O that thou wouldst awaken them to a sense of their guilt & wretchedness. Shov them what a fleeting vapour they have set their hearts upon, & deliver them from the fetters in which they are held in bondage. Deliver them O Lord from the love of earthly things & raise their affections to things above. May they no longer consider earthly things their chief good: but may they seek the kingdom of heaven & the righteousness thereof in the first place & find the rest in thee.

March 23. 1794

To day I preached from Matt. 6.24. I spoke with a good deal of freedom

& with some affection. But I come far short of the duty of a gospel minister. O my soul whom dost thou serve in the gospel of Christ? Gracious God deliver me from pride & every guilty, selfish affection. May I love thee supremely & esteem thy service my business & delight. Alas! How many of my people are still the servants of mammon & in the way to ruin. Be gracious unto them merciful Lord & deliver them from the love & service of this perishing world. O bless what I have delivered to them this day & direct me to the most effectual measures for promoting thy glory & their eternal interests.

March 30. 1794.

I preached from Heb. 11.28. In the conclusion I felt a disposition to speak in a more awful manner than usual: and it seemed sensibly to effect some of the people.

April 13. 1794

I preached from Mat. 26.38. It was I have reason to believe a profitable season: a number of communicants were I hear much comforted. I felt languid at the third & fourth tables, but in an address at the conclusion of the solemnity I was strengthened to a degree that seemed quite astonishing. I thank thee gracious God for every aid thou art pleased to afford an unworthy servant. O bless thy word & preserve communicants from dishonouring the profession they have this day made.

July 5. 1794.

I began a course of lectures on the Old Testament & chose the account of th creation in Genesis 1. for the subject. I afterwards preached from Mat. 13.12.

Aug. 2.1794

I considered the expulsion of our first parents from paradise & the murder of Abel. I also preached a funeral discourse from Luke 12.37. I was rather languid. In describing however the views of a watchful soul, triumphing in the prospects of eternal life, in the hour of death, I had I think a glance of that glorious state. Lord grant that none of my people may be off their guard when called from time to eternity.

Aug. 15. 1794

Mr L_____ preached a profitable discourse preparatory to a sacramental feast. And in an address on the occasion I felt much. Seldom have I been so distressed for perishing sinners."

The Synod of New York & Philadelphia, having taken the necessary steps for convening in the ensuing year the first General Assembly of the Presbyterian Church in the United States, was in 1788, dissolved. Previous however to that dissolution it was "Resolved unanimously that the Synod be divided, & it is here

by divided into four Synods." These were the Synods of New York & New Jersey, of Philadelphia, of Virginia & of the Carolinas. The Synod of Virginia held its first meeting in October 1788 and thenceforward continued to meet annually. Some of the proceedings of that body in the Autumn of 1794, having a reference to certain political disturbances which prevailed chiefly in the Western part of Pennsylvania, deserve to be mentioned.

On that occasion it met at Harrisson-burgh: and at that period it consisted of the Presbyteries of Hanover, Lexington, Redstone, Transylvania, & Ohio.

Arduous as was the task of carrying the American cause triumphantly throu all the perils of revolution, its conservators were not permitted to sink into repose over this gratifying consummation. The establishment of a general govern ment whose energy should pervade & unite all the details of public interest, was a work of much delicacy & difficulty. So discordent were the views of different sections of the confederacy, that measures best adapted to the convenience of some were on that account less grateful to others. Among the primary objects of legislative notice, was the provision of a revenue adequate to all the demands upon the public treasury. Recourse to taxation was deemed indispensible. And as an eligible mode of accomplishing the object in view, it was proposed, not only that the duties on various articles imported from abroad should be increase but that a duty should be imposed on spirituous liquors of domestic origin. This latter measure was strenuously opposed & erroneously branded with the odious name of an excise.

At the third session of the first Congress, the bill imposing a tax on ardent spirits distilled within the country was carried by a considerable majority. Thi duty awakened the most violent resistance among the population west of the Alle ghany Mountains. That resistance, expressed at first in a few acts of insubordination & violence, was ultimately transformed into an organized opposition to the execution of the law. Not only the officers appointed to execute it, but that portion of the citizens who were inclined to submit to its operation were exposed to imminent hazard. At this alarming crisis when proclamations & other pacifi· catory means had been employed without success, the executive judged an appeal to force to be the only method of preventing the prostration of the newly organized national authority. In the month of August therefore in this year (1794) a requisition was made on the States of New Jersey, Pennsylvania, Mary land & Virginia, to furnish each a quota of the military force necessary to chas tise that spirit of insurrection, the longer impunity of which threatened the utmost disaster to the confederated republic. A prompt compliance with this req· uisition enabled the executive to redeem the country from the horrors of that condition, in which an unresisted trampling upon the laws awakened serious apprehension that the union would be dismembered. And that temper of turbulence which was ominous of so much evil was suppressed without the forfeiture of a single life.

While these means for giving efficacy to the laws were in preparation, the meeting of the Synod already mentioned took place. The jurisdiction of that bod·

extended to the principal theatre of those disorders. It would perhaps have answered little purpose for the most influential members of the Presbyterian Communion in that section of country, to have opposed their private opinions & feelings to those torrents of irritation which were threatening to sweep down all authority civil & ecclesiastical. Even well-meaning persons may have been induced at least to connive at these disorders on account of prejudices which they had imbibed against the administration of the government. And in seasons of violent excitement the feelings which pervade the mass of society often gain an easy victory over the best appointed systems of opinion or of practice.

Mr Hoge travelled to the Synodical meeting in question in company with another member of that body. Interchanging their views on this interesting subject, they concurred in the opinion that it would be proper for the Synod to frown on that spirit of anarchy which had appeared within their borders; which, doubtless had bound in its spell a number of persons who acknowledged their ecclesiastical authority,--and many more who though not under their control had been accustomed to respect their opinions; and which might be supposed not to incur their disapprobation if they pretermitted the occasion of bearing their testimony against it. It was therefore agreed that a resolution on this subject should be proposed in the Synod.

The population of Harrissonburgh & its vicinity, was found by the Synod in a state of considerable excitement. This state was doubtless the result in part, of the presence of some of the troops furnished by Virginia for the Western expedition, who were on their way to the place of their destination. Any discussion of this subject therefore was likely to be watched with intense suspicion; & was liable, unless in sympathy with the prevalent feeling, to be misunderstood & misrepresented.

According to the agreement already noticed the attention of the Synod was called to the following resolution--"That the Synod prepare an address to the people under their care inculcating upon them the duty of obedience to the laws of their country". No members of an ecclesiastical body formed on a Scriptural basis, could be supposed to dissent from the principle maintained in this resolution. But as its application to the disturbances in the West, was obvious some of the members were opposed to its prevalence. They were however placed in a situation peculiarly delicate. Their opposition to this measure fron consideration of policy might subject them to the imputation of hostility to its abstract principle. And apprehensions for their personal safety were not altogether unwarranted by the feverish state of the community, in the bosom of whic they were called to act. When the resolution was brought before the house, a painful pause, ensued, which was at length broken by the commencement of an animated debate. The measure was on different grounds ardently opposed. In supporting it Mr Hoge took an active part. The question on the resolution was finally taken & lost by a mere majority.

Without attempting an exhibition of the arguments employed on this occasion, it may be proper to remark that the failure of this salutary measure was

the result of various causes. At that period the current of party politics ran high. It will not be contended that among the clerical or lay members of that judicatory, there were none who felt dissatisfied with the general course affairs had taken under the existing administration, & particularly with the measure of employing an armed force for the execution of an obnoxious law. Of the Presbyteries assembled in the Synod there were two which divided between them, the region where disaffection had lifted her standard. It is affirmed on good authority that every member of the Synod, when fairly understood, regarded with decided disapprobation the conduct of the insurgents. But a majority of the Synod judged it inexpedient to inculcate a duty which was not likely to be voluntarily observed, and thought it best to abstain from all participation in a matter which now was, & of right ought to be, under the management of the civil authority. It is however but justice to the memory of an excellent man,* by whose influence chiefly, the resolution was defeated, to state that in a subsequent conversation with Mr Hoge & another member of the Synod, he frankly avowed, that his judgement in that case had been erroneous, & that the resolution ought to have prevailed; remarking at the same time, that it was much more important to teach men their duties than their rights.** This avowal spontaneously & ingenuously made formed the climax of the evidences which his life, now near its close, had exhibited that he was both great & good.

The effect of this discussion in the Synod was extremely unhappy. That a proposition to inculcate on the people obedience to the laws was not sustained by the unanimous suffrage of that body, awakened the indignation of the populace & the Soldiery. There was reason to apprehend that the lawless violence of a mob association in which converts a man into a fiend, would assume to chastise then for this their omission. The preparation of tar & feathers, the arms of moboratic majesty, seemed to prelude scenes of riotous outrage. Anonymous letters

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*whatever the sentiments of the Brethren from Ohio & Redstone Presbyteries, who resided in the centre of the insurrection, they would not have ventured a word of opposition to the measure proposed. The address moved for would have carried without opposition & a committee to draft it was about to be appointed when Mr Graham arose & opposed the measure, & said some very offensive things against the measures of government, & in defence of the insurgents, & by his weight of character & influence defeated the measure, & induced several members who had spoken in favour of it to vote against it. This was the cause of the great excitement upon that occasion.

Several other members, besides Mr Hoge used great exertions to allay the storm, & among the rest the original mover of the resolution, who said more in its defence than any other member.

**Mr Graham had for many years, even from the adoption of the Federal constitution been a violent Antifederalist, & opposed to the Administration of Washington, & dipt deep in the politics of the day. From this time he relinquished politics, & changed his views upon the subject here alluded to.

of a menacing character were dropt in the floor of the house. And a gentleman in the twofold character of a high military & civil officer imagined it to be his province to interfere, not for the suppression of the disorders which disgraced the Village, but as an inquisitor into the proceedings of the Synod. He addresse to the Moderator a letter demanding the Ayes & Noes upon the question which had just been decided; & a statement of the reasons by which those members were governed who had voted in the negative. A committee of the Synod appointed for that purpose had a conference with him on the subject & he relinquished the further prosecution of a business in which he had thus extra-officially engaged. Indeed, with the view of correcting misrepresentations already afloat, he cheerfully prepared & signed a Certificate stating his conviction that the Syno had not departed on this occasion from their duty, nor in any degree extended their countenance to measures hostile to the peace of the community.

In the meantime Mr Hoge forced his way into the confused mob of soldiers & citizens & exhorted them to respect themselves & to retire from an enterprize that could cover them with nothing but disgrace. His attempt to mollify their exasperated feelings was not without success. He was afterwards requeste to deliver to them a discourse previous to the commencement of their march to the West. Accordingly he addressed them extemporaneously from the words of the divine legislator "Render therefore unto Caesar the things that are Caesars: and to God the things that are Gods." This discourse was less satisfactory to himself than to the audience. He thus speaks of the occasion in his Diary

Sept. 29. 1794

"I preached to the soldiers on the western expedition. It was a disagreeable exercise. I had however some freedom of address. I was sensibly afflicted with the reflection that an unjustifiable & most unnatural insurrection should render a recourse to arms necessary in support of the government.

Oct. 12. 1794

I preached at the funeral of my good old friend Mr John White, from Eccl. 12.1, a subject which he had assigned me several months before his death. It was I hope a profitable discourse. Lord fit me for my change & may I imitate the faith & patience of the saints who have gone before me. Mr W. had a hard conflict, but seemed to obtain a happy victory & to die in peace.

Nov. 13. 1794.

I preached from Ezekiel 9.4. But how poorly did I preach! Alas what a barren unprofitable servant am I! This was a day of humiliation appointed by our Synod. And surely I have much cause for deep humiliation. O that I could sink into the lowest prostration of soul. Give me O Lord an humble, contrite spirit & pardon all my sins for the sake of Thy dear Son.

Nov. 28. 1794

I preached at the funeral of Mrs Ann Tabb. She died in much peace & tri-

umph I am credibly informed. Her last words were, 'The Lord will receive me unto glory: yes he will; I know he will.' She assigned the above text as the subject of a sermon at her funeral."

At the meeting of the Synod at Harrissonburgh it was thought expedient to organize in Virginia a new presbytery, composed of members who had belonged to the Presbytery of Lexington & to be known by the name of Winchester. Its first constituent members were the Rev. Messrs. Moses Hoge, Nash Legrand, William Hill, John Lyle & William Williamson. Of these Mr Hoge was first settled within the limits of the New Presbytery; & may in many respects be considered its Father. At the time prescribed in the Act of the Synod the Presbytery held its first meeting in the town of Winchester. On that occasion Mr Hoge according to appointment delivered a discourse & presided as the first Moderato

Dec. 4. 1794

"I preached at the institution of the Presbytery of Winchester from Mat. 13. 31.32. I felt very languid owing perhaps in some measure to a cold fatiguing ride. Often when I hope to do something more than common, I am sadly disappointed. This is no doubt right. But were I as dead to self as I ought to be, such dispensations would not I imagine be any longer necessary. O wretched man that I am who shall deliver me from this body of sin & death.

Dec. 14. 1794

I preached with a good deal of freedom from Mat. 20.6. It was a discourse to aged sinners. There was a solemn attention & I hope some good impressions were made. Lord be merciful to the aged under my care who are yet dead in trespasses & sins. Awaken them to a sense of their danger, & for thy dear Son' sake, make them monuments of thy rich distinguishing grace. O bless the word I have this day delivered in Thy holy name. Let them not forget it. Let them be idle no longer, but may they arise & call upon Thy name & labor honestly & diligently in the vineyard of Jesus Christ.

Dec. 21. 1794

I addressed the middle aged from Luke 12.20. I felt some tenderness for those who were in the situation which the text describes: & hope that the reflections I was enabled to make on the occasion will be blessed to some of the assembly. Lord grant that none of the immortal souls I have this day addressed may be hurried into eternity in their sin.

Dec. 21. 1794 [sic]

To day I preached from Luke 15.7. I had written hastily upon the subject & spoke with some pleasure; but felt wretched upon reflection. Alas how have I injured a glorious subject. Lord forgive & humble me. O that there might be joy in Heaven over the conversion of some of my unconverted hearers, to the glory of thy blessed name.

Feb. 15. 1795

This being the day of my nativity, I read over my journals for the preceding

year & endeavoured to humble myself under the mighty hand of God on account of my barrenness & unprofitableness in the vineyard of Jesus Christ. Why is so unworthy a creature permitted to live so long? Why not long ago cut down as a cumberer of the ground? O that I could be ever thankful & for the future engaged as I ought. Great Lord of the harvest, send forth labourers into the vineyard who will be more faithful & more successful than I have been. And O that thou wouldst be pleased to enable me to do something for thy great name & something for my poor fellow sinners while I have a breath to draw on earth. I thank Thee Gracious God for prolonging my life & for all thy goodness towards me. I praise thy name for any success with which my poor labors have been blessed. Cast me not off for my unworthiness; but teach me how I may finish the ministry I have recieved of the Lord Jesus, so as to obtain the approbation of my Judge before Assembled Worlds, & my soul shall magnify thy name forever. Amen.

Feb. 26. 1795

I preached at the opening of the Presbytery of Winchester at Shepherds town from Acts 20.24. I felt the importance of the subject sensibly: & I hope the discourse may be useful in some measure both to the ministers who were present & to the people of my charge.

March 8. 1795

To day I preached with more than usual satisfaction from 2 Cor. 5.7. For some preceding days I had been in a dark, uncomfortable situation & not a little harrassed with infidel suggestions. The prospect of preaching to day was not as agreeable as usual. But this morning about an hour before I went to the house of God, I obtained a sweet relief. Seldom have I had a more assured faith in divine revelation. Often have I thus been harrassed & thus relieved. 'Hitherto the Lord hath helped me.' O that I could be thankful & humble as I ought. Alas! how little have I done & how little am I doing for the promoting of that religion, the truth & excellence of which the Lord is pleased from time to time, to manifest to my soul. Help me O Lord to be faithful unto death & to bear an honest testimony for my Lord & Saviour before a reviling world.

March 18. 1795

I preached at the funeral of Miss B_____M_____ who was cut down in the bloom of youth. She was ill four months before she died. During her illness she was awakened to a sense of her guilt & her danger. Very moving & awful were the lamentations she uttered. In such language as this 'O that I had never been born! O that I had never come into the world!, did she vent the anguish of her soul. And very fervently did she call upon God for mercy. Such as were present were astonished to hear a girl of sixteen years who until that time, had lived in the neglect of religion, express herself with such fluency & propriety. And she appeared to obtain a happy relief, & a very clear view of the glory of God in the Gospel of Jesus Christ. 'Oh' said she to Mr C____ 'you know not how lovely Christ appears to me now.' Afterwards she appeared to be much tempted to despair; but was relieved before she departed & seemed to die in peace. Even in the time of her greatest distress she did not entertain the least doubt of her love to Christ. I endeavoured to improve the dispensation for the advantage of

the young persons present. O that God would bless his word & prepare the people of my charge for their change.

April 19. 1795

I preached miserably from 1 Cor. 16.22. I had prepared the discourse with more than usual attention. My Soul, dost thou love the Lord Jesus Christ & speak so coldly in his name? Lord forgive my unprofitableness in Thy service; and O preserve my dear people from this anathema--from this eternal curse."

At length in the providence of God Mr Hoge sustained an affliction which none may escape, but those who precede to the grave, the persons, whom in the ordinary course of events they are appointed to follow. Already had the domestic circle to which he once belonged suffered, more than one fatal invasion: and now his father slept in death. This event with his reflections upon it he committed to record.

"After a tedious illness my father departed this life June 2nd. 1795 in the eighty seventh year of his age. Until his last illness he had enjoyed for the most part a good state of health & was remarkably cheerful even in his declining years. He was blessed with uncommon talents. His understanding was very vigorous & penetrating; & his memory uncommonly retentive. He had taken much pains to learn what is the system of truth that was once delivered to the saints, by our Saviour & his apostles; & the system which he finally adopted was moderate Calvinism. He was well acquainted with the Scriptures; & had a comprehensive & very accurate knowledge of divinity. Being very early brought under religious impressions & having passed thro. many fiery trials, his experimental knowledge was also great. When seized with his last illness he expressed his apprehension that it was to be the last & his perfect resignation to the will of God in strong terms. He seemed very willing to die: nothing in death appeared terrible to him, but the pain of dying. His illness commenced on Thursday morning the 9th of April; but in two or three hours he seemed to be almost well. For the space of two weeks he was often nearly well & often very ill. But on the 23d of April he had a paralytic attack & was confined to his bed until he died. When he first received this stroke he seemed as if he would expire immediately. But in a few minutes he recovered so far as to be able to speak. At first he appeared uncertain what his future state would be; but in a little time, he was delivered from all fear. Seldom, or never have I heard any one speak in a more rapturous way of the everlasting love of God. At length he grew so weak as to be scarcely able to speak. He then told us that he was almost gone, & that he could not say much more; but added 'What I have said, if you can understand me, may be sufficient to let you know that the Lord hath loved me with an everlasting love & hath manifested his love to me in such a wonderful manner that the powers of earth & hell cannot raze it.' After some time he said 'I must break off but not for want of matter: I have matter enough to astonish the whole world, if I could express it.' Just before he sunk into a state that deprived him of the use of speech he said 'My flesh & my heart faileth: but God is the strength of my heart & my portion forever.' He then appeared to be dying for several hours. And it was several days before he recovered the

use of his speech again. When this desirable event took place, he evidently percieved that his memory was almost gone & his judgement much impaired. He still however said he was neither afraid nor unwilling to die. Notwithstanding the weak state of his mind he was much engaged in prayer. He did not, though confined so long, seem to suffer much exquisite pain. And on Tuesday at about five o'clock P. M. without a struggle & without a groan, he resigned his breath & finished his useful course. On the Thursday following he was interred in the Opeckon burying ground, beside his son Edward, and in the grave where his first wife had been deposited. Such is the lot of mortal man. Thus one generation goeth & another cometh. It is not long before I shall follow my aged Father whose memory to me will be ever dear. I have no reason to regret his removal from earth & sorrow & sin at so advanced a period of life; but much reason to bless God that his precious life was spared so long. Lord I thank Thee for all Thy great goodness to my dear father when on earth. I thank thee for the good instructions I have received from him; & for the hope that his instructions have under Thy blessing been made of more value to me, than all the treasures of the world could have been. May I improve as I ought the present dispensation; & when I am laid in the dust, may my surviving children remember something Thou shalt direct me to teach them, so as to improve it to their eternal good."

How uniformly he was surrounded by an hallowed atmosphere of piety, whic imparted of its influence to everything it touched, may in some measure appear by a reference to the notice which he has taken of a domestic incident of a different character.

April 16. 1796

"To day another son was added to our family. May I always remember that he is an immortal creature; & an heir of eternal happiness or misery. Lord I solemnly devote him to Thee. Sanctify him I beseech Thee by Thy holy Spirit & prepare him for usefulness in Thy Church on earth & for glory in Heaven. Preserve him & conduct him safely through the helpless period of infancy & the snares of youth. May the God of his Fathers be his God. May he, if it be Thy holy will, preach with greater success than I have done, the everlasting gospel when I am numbered with the dead. But should he soon be removed to the eternal world, may it be in mercy to a happier state, where there are no helpless or ensnaring periods to pass through; no guilt to be cancelled; no evil to be fear

For thy goodness to my dear wife I would offer up my humble & devout thanks. O continue her precious life, a blessing to me & to our offspring. May they all be Thy children & instrumental in promoting Thy glory. O help me to fulfil with fidelity & delight all the important duties of husband, father & minister of the gospel, & to thy name shall be the glory. Amen.

April 20. 1796

This was to me a day of great affliction: Our dear young son was this evening committed to the dust. Short indeed was his abode on earth. Before we had time to be acquainted with him, he was snatched from our arms. Mysterious Providence! But I dare not repine. He is taken from the evil to come. He has

already I hope reached the haven of eternal rest. The God to whom I committed him would I trust recieve him into the arms of everlasting mercy. And it was, no doubt, the fittest time for his removal. But I fear that I have somehow by my ingratitude & unfaithfulness brought down this heavy affliction upon myself & my dear wife. Lord shew me wherefore thou contendest with me. Thou art I confess merciful in the midst of judgement: for Thou hast punished me less than my iniquities deserve. O give me deep humility & abasement of soul. Help me to fall down before Thy mercy seat with a broken contrite heart. And O forgive my sins & heal my soul. Be merciful I pray thee to our surviving children. Spare their lives if it be Thy will, I humbly entreat Thee. And Gracious Lord prepare them for the time when they must die. Let me no more expect a disproportionate share of happiness from children or friends or any earthly enjoyment. Make me more resigned to Thy will, more watchful, more faithful in the vineyard of Christ. And grant I most earnestly entreat Thee that I may suitably improve this dispensation, & to Thy name shall be the glory now & forever. Amen.

April 24. 1796

I preached from Luke 24.29. I was led to make choice of this subject in the pulpit on account of the relief I obtained from reading the chapter there. Lord I thank Thee for this & for all Thy goodness. O sanctify our bereavements & prepare me for usefulness in Thy church."

In the ensuing year, the widowed mother of Mr Hoge followed her departed husband to "that bourne whence no traveller returns." Of this additional bereavement with others which had preceded it, his Diary contains the following notice.

1797

"To day after a long & very painful illness, my Mother departed this life, & seemed to die in peace. In the first stages of her disease, she was full of fear; but for several days preceding her dissolution she seemed to be resigned to the will of God & quite willing to die. But though released from that fear which hath torment, she did not seem to die, in the triumphs of faith. In her best days, the time of her health & prosperity, or at least after the death of my father, though not unmindful of the concerns of eternity, yet she was rather anxious & careful about many things; and this perhaps may be one reason, why her hope was not more assured, & her consolation more abundant in her last hours. She seemed however to die breathing out her soul in fervent supplications to a God of mercy who would I hope hear & help her & recieve her deathless spirit--. Thus have I lived to see my dear parents both breathe their last. A brother to whom my soul was most tenderly united, & two very dear sisters have also been torn away in the prime of life. I am the man who hath seen afflic tion. Why should I any longer cleave to earth when so many of my dearest friends are gone before me? The time is hastening on when I must also bid a long farewell to surviving friends. May I be always ready."

It has been remarked that men of distinction are often removed from earth

in such close succession, as to render that event an object of particular attention. How far this sentiment is confirmed by extensive & accurate observation it might be difficult to say. But so serious were the losses which the Presbyterian Church sustained in a short time, by the death of several of the most eminent of her ministers that the Synod of Virginia thought proper to appoint the 27th of November 1799 to be observed as a day of humiliation on that account. The subject of a discourse which Mr Hoge delivered on that occasion was Isaiah 57--1-2. From an unfinished manuscript of the discourse, it may not be improper to introduce a part which gives a brief account of some of the distinguished men, whose loss was commemorated & deplored.

"Mr Springer I am credibly informed was a very distinguished character. In him were united extraordinary talents & very extraordinary piety. He was a brilliant luminary in the Church. Wherever he went, crowds composed of different denominations are said to have flocked around him to hear the gospel from his lips. If any man in our day could with propriety adopt the emphatical words of which the Psalmist originally applied to Jesus Christ, Springer was, I have reason to think that man. So exceedingly was he engaged for the Salvation of the people committed to his care, that on the night preceding the Sabbath he could seldom or never sleep. That with his extraordinary powers, united with a very susceptible heart, he should after such preparation on the Sabbath, pour forth torrents of almost resistless eloquence is nothing more than might be expected. And though he thus laboured & watched & preached, he died I am informed, without any uncommon revival among his people. A striking evidence that though a Paul should plant & an Apollos water, it is God alone that can give the increase.

Sutherland is a name that will long be held in the most affectionate remembrance by his pious acquaintance. Early in life he seemed to be the peculiar care of providence. In some Indian campaign, being placed with about a hundred more men, in a post of imminent danger, & concluding from the peculiar circumstances of the case, that he with the party were intended for no other purpose but to keep the savages employed until the main army should have time to escape, he boldly advanced a considerable distance in front of his companions in danger, & taking a large tree as his fortress, he resolved to sell his life as dear as possible. Recieving at length two wounds he was totally disabled in the midst of his cruel enemies: and in this situation he stood every moment expecting a fatal blow from an inhuman hand. He waited, I am well assured not in wild consternation but in perfect serenity & resignation without the least dread of death, expecting to exchange the field of battle for the regions of immortal peace. Just then a war horse whose rider had been killed flew to his relief from the distance of half a mile, with all his speed; & having quietly waited until Mr Sutherland mounted him, ran with equal velocity through the midst of the enemy & carried his astonished rider in safety to the main army. This surprizing incident was considered by a number of the most profligate & irreligious as a striking evidence of a special providence; as those who had the best opportunity of deciding the case, being on the spot, judged it impossible that he could have escaped in the ordinary course of events; and it was admitted by all

his acquaintance that if there was in the world such a thing as religion, it was exemplified in him. After this extraordinary event, he turned his attention to letters & the Gospel ministry. But, Mysterious Providence! about nine months after he became a publick herald of the gospel he was cut off in the prime of his days, to the unspeakable loss of the Church in Kentucky where he finished his short & glorious career.

With Mr Scott I was well acquainted. He possessed good talents, great piety & much application. His preparations for the pulpit were always very accurate & his information was far superior to that of ordinary preachers. In the pulpit he was a workman that needed not to be ashamed, rightly dividing the Word of truth. His discourses were sometimes too long for a modern audience, owing to the vast treasures of knowledge with which his mind was so richly furnished. In prayer particularly he excelled, addressing himself on all occasions to his heavenly father, not as a stranger but as a child in the true language of Abba Father. His death was preceded by only a short illness: & what I think sufficiently remarkable to be noticed, is that a few days before that illness, he informed an intimate acquaintance that he was extremely anxious to have his house set in order, for the time of his departure appeared to him to be at hand; and after his death a paper was found containing very particular & minute directions for the education of his children & the management of his secular affairs. So much was he interested for the temporal & eternal good of a numerous family which he was about to leave behind him in an ungrateful world.

Mr Graham was my preceptor as well as my friend. And being long & intimately acquainted with him I can affirm that he was a very worthy character. That a man of enterprizing genius, should sometimes deviate from the common track & even become eccentric in his plans for usefulness in the world & in the church is far from being strange. And this was imputed to him by his enemies. But they have generally been oblidged to do him the justice to acknowledge that he possessed great talents & great goodness. Being often embarrassed with much business & relying perhaps too much on his extemporaneous powers, his preparations for the pulpit were not I think, for the most part considerable. In the pulpit however he often spoke with vast energy as well as with much perspicuity. His reasoning powers were very great. And few men seem to have been better acquainted with the human heart either in a state of unregeneracy or in a state of grace. He presided many years over the Seminary, now denominated Washington College. And he was very successful in training up young men for the gospel ministry. It may I think be affirmed with safety that no Seminary in our country has, in proportion to the number of students produced an equal number of distinguished characters in the ministry, with that over which he presided. After having laboured much & long for the public & the church, he retired to the banks of Ohio, with the view of doing something for the temporal interests of his family as well as with the view of paying a particular attention to their education & spiritual interests. But in the midst of this work, he was suddenly cut off at Richmond & consigned to the dust.

And must we add to this mournful catalogue the name of Smith, a name so

dear to thousands awakened by his ministry to a sense of everlasting interests & tens of thousands who have been charmed & edified by the seraphic discourses they have heard him preach? Yes he also is gone down to the land of silence. It is far from being my intention to lavish undeserved praise on any man. I must however do him the justice to say that I know not where all the qualifications necessary to render the man of God perfect in the character of a minister of the gospel can be found more happily united, than they were in him. His perceptions were clear & instantaneous; he had a good judgement, an imagination uncommonly brilliant & fertile, a retentive memory, & the heart of a prim itive evangelist. But although he was capable of exhibiting to great advantage both as a scholar & a man of genius, it was his chief ambition to preach the gos pel not with enticing words of mans wisdom, but in demonstration of the Spirit & of power. He was indeed a burning & a shining light; one of the brightest luminaries in our church; & a chief instrument in beginning & carrying on the late revival of religion which spread over no inconsiderable part of the state. Nor was it in the pulpit alone that he preached the gospel; his life & conversation were uncommonly exemplary & instructive. The most of this audience have had an opportunity of hearing him preach more than once in this place. The sol emn day when he & Mr Graham attended our communion will long be remembere

It would no doubt be agreeable & probably very edifying to know how these men of God finished their course & what were their views of the eternal world, in a dying hour. But of this I have not been able to collect any information."

To this rapid sketch of character, will be subjoined a few of the reflections which succeed it.

"And shall it again be said that the righteous perisheth & no man layeth it to heart? This certainly ought not to be the case, especially as we have so muc reason to think that now as well as in the days of Isaiah, the righteous may be taken away from the evil to come. The righteous & especially righteous ministers of the gospel are the salt of the earth & the light of the world. Their doctrines & their lives seem to preserve the people among whom their lot is cast, from that profligacy of morals, which must sooner or later be the ruin of any nation. Nor is this all. Often has a guilty city or a guilty nation been spared on account of the regard which the righteous ruler of the world has for the right eous & their intercessory supplications. Ten righteous persons would have had sufficient influence to avert the ruin of Sodom & Ghomorrah. In Ezekiel it is mentioned as a remarkable circumstance that the righteousness of Noah, Danie & Job, would not be sufficient to preserve a whole country from famine pestilence & war. Well then might Elisha exclaim when he saw Elijah snatched by a whirlwind from the earth, 'My father, my father! The chariots of Israel & the horsemen thereof.' A single man of God such as Elijah was, has I do not doubt, done more to preserve a guilty nation from destruction than a hundred chariots, or ten thousand horsemen in the day of battle. Should we not then lay to heart, the removal from our world of so many Elijahs, or at least righteous & eminen ministers in our day? Most undoubtedly we ought; for no longer do they stand in the breach between an offended God, & a rebellious, gainsaying people. No longer do they warn transgressors of their danger, direct enquiring souls in the

way of peace, or establish the Christian in his holy faith. No longer do the thunders of Sinai or the consolations of Zion issue from their lips now silent in the dust. No longer do the unobtrusive energies of their lives & conversation arrest the progress of iniquity around them. True, these are few in number compared with the ministers of the gospel still alive. But I must take the liberty to observe that amongst all the ministers of our communion, I do not know an equal number of living characters equally eminent or influential. When therefore so great a number of the most eminent & influential are taken away, & that in the course of a few months ought we not to lay it to heart? Nay ought we not to fear that they are taken away from some terrible calamity to come?"

It may afford some gratification to have an opportunity of comparing with this official exhibition on an occasion so melancholy, those private views & feelings which the pages of his Diary have until now, preserved in concealment from all but himself & his God.

Nov. 27. 1799.

"This was the day of humiliation appointed by our Synod with particular reference to the great loss the church has so lately sustained in the removal of so many of the ministers of our communion by death. In the discourse I felt this loss sensibly; particularly when speaking of my preceptor & friend Mr Graham, & more especially when making some reflections on the death of Mr Smith my friend & brother, in whom I have lost more than I could lose in any other man. For I have no friend like minded with him; none near my own age whose sentiments & conduct I so heartily approve & from whose friendship & counsels I can expect to derive equal satisfaction & advantage. O Smith! Smith! I am distressed for thee. Ah! Why thus early snatched away by the hand of death, while I, a useless cumberer of the ground or at most of little advantage I fear to the church, am permitted to survive? O could I catch his seraphic spirit, that I might, as he did, proclaim the love of God & the terrors of his glory! But what am I? --For thee too my venerable preceptor I mourn. I also lament the death of that worthy servant of Jesus Christ Mr Scott. Nor can I help being tenderly affected with the untimely fate of that dear young angel Mr Sutherland, & that burning & shining light, the great & the devout Mr Springer. Thus are the chariots of Israel & the horsemen taken away. Nor can I help foreboding something awful to the church or the State; perhaps to both. We are alas! a guilty people. We have abused precious privileges & our Elijahs are taken away. O Lord rebuke us not in thy wrath, nor chasten us in thy sore displeasure. Are we not still thy people, the sheep of thy pasture & the flock of thy heritage? Why should the heathen--why should infidels say--Ah! Thus we would have it? Where is now the Lord God of Elijah? By whom shall Israel now arise? Appear for our help & our salvation as in days that are past. Thou canst save by few as well as by many; by the weak as well as by the strong. Give not then thy heritage up to reproach. Turn us again unto thee & cause thy face to shine upon us. O send forth other faithful labourers into the vineyard of thy Son; & raise up other Sutherlands & Springers & Scotts & Grahams & Smiths, to preach the gospel & evangelize the world until the mystery of God shall be finished & time shall be no more."

As serving to render a still more ample measure of justice to the character of Mr Graham & to the estimation in which he was held by Mr Hoge, the following letter will be no unacceptable supplement to the preceding extracts.

Shepherds Town August 12. 1799

"Dear Mr H_____.

On my return from Shenandoah I received from you a letter of a late date. The melancholy event which you so affectionately lament, I had previously learned from a Richmond paper. It is an event long to be remembered & much to be regretted by the churches of Virginia. And the more so as it took place so soon after the lamented death of the Rev. Archibald Scott. How often my dear friend have you & I been admitted to the most unrestrained & intimate converse, with our revered friend & preceptor, now in the dust! How often have we gone together with him to the house of God & heard the gospel of our Redeemer in much power & much purity from his now silent lips! But these opportunities are forever gone. Who now shall guide our ecclesiastical counsels? Who now shall instruct our candidates for the gospel ministry how to win souls & wield the armour of light against principalities & powers? Who now can hurl the thunders of heaven against the stouthearted & far from righteousness & strike even the most daring infidel with a temporary awe? Or who can now so well preach glad tidings to the meek & pour the balm of heavenly consolation into the broken & contrite heart?

How others may view the dispensation I know not but to me it appears awful Our loss is incalculable & I am afraid irreparable, or at least that it will not soon be repaired--. I write these observations in the hurry of business. I wish I had time to do more justice to the subject. But your personal acquaintance & your own reflections will, I have reason to think supply my deficiencies. 'Blessed are the dead who die in the Lord; they rest from their labours & their works do follow them.' Nay, blessed are they who follow their faith & emulate their zeal. Their time of rest is also hastening on. May it be your lot my dear friend & may it be mine to have it in our power at last to say 'I have fought a good fight, I have kept the faith, & henceforth there is laid up for me a crown of righteousness--Amen."

Moses Hoge

About this time there issued under his superintendence from the press, a publication, in part the fruit of his own labors, intended to check the progress & restrain the influence of infidelity. A review of the circumstances which seemed to demand a publication of that character will shew that this performanc was not prompted, by the variety of authorship or the ambition to be distinguish

Portentous as are the clouds which at this hour avert from many portions of the church, the sunshine of religious prosperity, periods of darkness more intense & hopeless are within the retrospect of the present generation. Such was the season which gloomed around the close of the eighteenth & the commenc ment of the nineteenth century. The people of the United States were prepared by their own experience of oppression & of redemption from it, to sympathize

with the French nation in their struggles to secure the invaluable right of self government. Enthusiastic admiration of the cause in which they were embarked & ardent zeal for its prosperous issue, seemed to inspire all classes of our population. But the friends of humanity soon had reason to abate the fervor of these sentiments. Under pretence of liberty & equality, every right & privilege dear to man, which even tyranny had been accustomed to leave unprofaned, was invaded & outraged. The hand of despotism descended with a feeble impression, in comparison with the weight in which, the arm of anarchy fell upon its vassal. Immensely cruel were the tender mercies of those blood thirsty fiends incarnate who forcing open the mouth of the guillotine caused it to devour hecatombs of human victims. The Christian philanthropist witnessed the unfoldings of a fell conspiracy against the throne & the altar, the decree of which disdaining an object so diminutive as the correction of misrule & the retrenchment of superstition, aimed to annihilate the principles of authority & obligation; & to crumble the foundations of all order human & divine. This fearful experiment resulted not in a golden age of virtue & philanthrophy, but in all that is hideous to human apprehension, & bitter in human endurance. The curses of this Age of Infidelity were not confined to France. To redeemed America an empoisoned cup was reached across the Atlantic of which too many of her sons had the temerity to drink. Inebriated themselves, they burned to envenom others. Christianity held by a yielding tenure was receding from a land where her divinity was insulted. Her doctrines & her rites, her professors & her ministers were made the subjects of profane & unmanly ridicule in fashionable circles as well as among the lower orders of society. Manuals of irreligion too well calculated to unsettle the faith of the ignorant & the unwary, and even of the enlightened who were not disposed to pay to the subject the attention which its importance demands, were in general circulation. A large portion of the avowed friends of evangelical truth, were sunk in a profound slumber. The pulse of Christian life seemed to beat faintly & seldom. Those benign plans of cooperation in the blessed work of giving prevalence to the reign of God, which shed such a lustre on the present day, had not yet been devised or if devised still lingered in the chaos of theory. As yet the faithful few had not learned how moveless a mound their concentrated efforts could establish, in resistance of the floods of error in opinion & iniquity in action. The reputation which Thomas Paine had acquire by his political writings prepared the public to recieve too favorably his views of religion. These he communicated in a production entitled, The Age of Reason,--abounding indeed with misrepresentations & scurrilities, that might at once have sunk its credit; but still awfully fitted to pervert the opinions & the habits of that large proportion of men, who cannot, or who will not examine for themselves. This work had a fearful popularity. Indeed a public periodical paper was established in two of our principal cities, with the view of sustaining the doctrines & following the examples of "The Age of Reason." In relation to this subject Mr Hoge writes to a friend, as follows. "We ought certainly to do something to counteract the very vigorous exertions now making in the world in opposition to our holy religion. I was credibly informed when in Philadelphia that there have been as many as 100,000 copies of that scurrilous & blasphemou production, The Age of Reason disposed of in our country in the space of the las

year. And yet we are I fear, for the most part strangely remiss. The most effectual way to promote the interests of Christianity is I well know, to live a life becoming the sacred character we sustain. And would all who call themselves Christians do this, Christianity would there is reason to believe quickly overcome every opposition & make its way to the remotest corners of the heathen world. This however is far, very far from being the case. And it appears to me that the perplexities which Infidel publications have occasioned to real Christians; but especially the doubts which they have engendered in the minds of those who are only Christians in name, have done much injury to the morals of our people. And could we only establish such as still prefer the Christian name to that of an Infidel, in the most holy faith, it would be doing much even though a single Infidel should not be convinced." In another letter he says, "Godwins Political Justice, is I find likely to do much mischief in our country. Nay it has already done much mischief. There are in our state many who it is said have adopted in toto the execrable tenets of that strange performance. The spirit of opposition to Christianity that has committed such terrible depradations in Europe seems to be gaining ground in our once happy territories. I lately received a letter from President Smith, in which he expresses his coincidence with me in this opinion. Great is the zeal which has already been employed in our day for the destruction of Zion. And shall Christians be supine? Shall our enemies, shall the enemies of our Lord & Master & his holy religion be more zealous in destroying than we in defending all that is most dear to us as Christians? Shall they be more zealous in the worst, than we are in the best cause in the universe This certainly ought not to be. We have encouragements to persevering diligence & zeal which they have not. More are they that are with us than they that are against us. The cause in which we are engaged cannot fail. But they enemies of our holy faith though they cannot injure our cause, may & no doubt will injure & too probably ruin themselves & many of their fellow men."

The prevalence at this period of unbelief & of vice was doubtless permitted for some wise & important purpose. Indeed it was obviously overruled for good. While it caused some hearts faint (weak) in faith to tremble, others were impelled to exertion & to prayer. The assaults which were made on Christianity by its foes aroused the dormant zeal of its friends. The advocates of revelation were induced by the cavils which oppugned it, to examine its evidences with more attention & to exhibit them with more clearness & energy. The defences of the Common Salvation which were thus educed by the impious publications of its assailants, imposed on Infidelity a seasonable restraint.

Prompt in watching the movements of this enemy & in meditating the means of defence, Mr Hoge was at an early period apprized of the importance of a manual which should contain an antidote to the poisons of Infidelity. And a work of this sort he undertook to prepare. Having chosen for this purpose the Bishop of Landaffs "Apology for the Bible in a series of letters addressed to Thomas Paine, author of a book entitled the Age of Reason, Part the Second" & some historical selections from Paleys Evidences, he thought proper to add to these, some reply to Mr Paines Age of Reason Part the First, with the view of rendering the work more complete & useful. This performance consisting also of

Letters to Thomas Paine, was called "The Sophist Unmasked": & the whole work composed of these three parts was denominated "The Christian Panoply." It were easy to multiply highly respectable testimonies of the excellency & usefulness of this work in general; & of that part in particular of which he was the author. But the work is before the public: let it speak for itself.

Feb. 23. 1800

"To day by way of a religious improvement of the death of Gen. Washington, late President of the United States I preached from Joshua 24.16, without much satisfaction. The remarks I made were however I hope calculated to shew, that as our beloved Washington observed "of all the dispositions & habits which lead to political prosperity, religion & morality are indispensible supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men & citizens. The mere politician equally with the pious man ought to respect & cherish them. A volume could not trace all their connections with private & public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education upon minds of a peculiar structure, reason & experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Oct. 18. 1801

"This was to me & I think to the people of Shepherds Town & its vicinity in general, a day of deep affliction. This day Mrs Kearsley [?] one of the most worthy & beloved of women was laid in the dust. She died on Friday morning after an illness of about two weeks, aged fifty four years. Never was I acquainted with anyone who seemed to imitate with more success that Saviour in whom she believed & whom she tenderly loved. She was eyes to the blind, feet was she to the lame, and the blessing of them that were ready to perish came upon her. But now she is gone down to the chambers of death & lies inactive in the tomb. How terrible art Thou O Lord in Thy judgements! This severe affliction is however softened by the manner of her death. Death did not appear to be a terror to her. After she was incapable of speaking without great difficulty if at all, being asked by her afflicted partner, whether or no she had full satisfaction with respect to her future state, she raised her hands & eyes to Heaven more than once, with such peace in her countenance as seemed to indicate the fullest satisfaction. O that all the people of my charge might die thus! Lord I thank thee that so many of them have appeared to die the death of the righteous. But alas! How many are yet in their sins! O Is there no mercy for them? Prepare them all & prepare my soul for such a dismission from this world. I preached from Rev. 14.13, with some freedom. Lord bless Thy word & forgive all my shortcomings & have mercy upon a world lying in wickedness. Amen."

In the selections which have been made from his Diary a prominent place has been assigned to the facts & reflections which it contains in relation to the

death of his friends & parishioners. Every such dispensation of providence it was his habit to mark & to improve. There remains to be noticed however one instance of this description so intensely interesting to him, as to constitute the paramount event of his life. The consignment of its history, in some detail, to the following pages, will not pervert this commission to illustrate his character.

There was one affliction which he dreaded more than all other natural evils; & perhaps on this account, he was not permitted to escape its stroke. It was doubtless intended in mercy to himself; since there was reason to expect that its efficacy would be proportioned to its severity. Additional evidence of its benevolent design is furnished in the ample leisure which was allowed him for securing preparation to meet it. Instances are not infrequent in which the firmest virtue is greatly shaken by the onset of some sudden temptation. An unexpected chastisement has sometimes interrupted a habit of acquiescence in the appointments of providence, confirmed & endeared by revolving years. All is imperfect in a world of imperfection. In mercy to others also, his patient & submissive example under a trial signally severe may have been appointed to minister to their advantage. The passive virtues which on this occasion he exhibited pleaded most eloquently the cause of that religion for the advancement of which he was willing to labour & to suffer. From the furnace of this visitation he came forth with purified fitness for superior usefulness, especially to the afflicted. Virgil puts into the mouth of Dido the following sentiment--

Non ignora mali miseris sucurrere disco:

And it was said even of our divine High Priest by a greater than Virgil "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

The health of Mrs Hoge had long been delicate. Her removal from earth had been seriously apprehended ten years before that event took place. The means however, employed for the preservation of a life on which it was felt that much depended, were eminently useful. After this period, notwithstanding a considerable degree of debility, she continued to enjoy a tolerable measure of health until the summer of 1801. About the beginning of August it was ascertained that she was labouring under a pulmonary disease. Indeed so rapid were its incursions & so speedily was her strength subdued that she was soon confined to a bed, from which, even hope did not dare to say that she would ever arise. But contrary to all expectation, she was so far restored in a few weeks as to be able to take exercise in the open air, from which she seemed to derive no inconsiderable benefit. At this juncture a respectable council of physicians united in recommending a journey to a more temperate climate as the only measure likely to preserve her life.

With this recommendation it was thought a duty to comply. In doing so, Mrs Hoge rather yielded to the wishes of her family than consulted her own inclination; for she intimated to a friend that she would not have consented to the experiment, exclusively on her own account; & she afterwards informed her husband that she did not expect even to reach the destination proposed in that jour-

ney. In leaving home she bid a final adieu to a dwelling where, loving & being beloved, she had spent many a happy day; & where she had continued to display the increasing sweetness & lustre of domestic virtue.

There is cause of regret that during this journey Mr Hoge kept no Diary, or if he did that it has not survived him. It would doubtless have been a faithful mirror of his mind, while occupying what Dr Young calls "the dreadful post of observation." The health of Mrs Hoge was however the great object of his attention & solicitude. Watching her disease in all its changeful shapes, he unsparingly afforded every contribution to her comfort which it was in his power to command.

There prevailed at that time in North Carolina near which this journey was performed a revival in religion, marked by some extraordinary features. It was no unusual thing for persons to sink instantaneously to the ground & to remain powerless for some considerable time; some in a state of insensibility apparently bordering on death & others entirely apprized of all that was passing around them, but incapable of speech or of motion. The subjects of this singular work were affected in many instances by various convulsive agitations of the body; the most common class of which was called the Jerks. These corporeal irregularities were compendiously denominated the bodily exercise. This exercise prevailed also about this time to much extent in Tennessee; & subsequently in Kentucky & a part of Virginia (a). Many attempts to account for these phenomena have been made, with but little success. While some ascribed them to the immediate agency of God & others to that of the Devil, neither class has produced such evidence as justifies the opinion of any direct supernatural influence in the case. It was far easier for many both of the unlearned & the erudite to pronounce them a disease, than to elucidate its pathology or indicate its cure. Even sympathy could furnish no satisfactory solution of the difficulty; for whatever aid it may have lent in the propagation of these exercises, there could from the nature of the case have been no sympathy in their production. But if produced without its agency, it is manifest that they were not necessarily dependent on it for their continuance.

No materials are possessed for exhibiting in a just light Mr Hoges observations & reflections on this interesting subject. In the absence of such materials it may be well to suffer a letter or two to illustrate his sentiments as far as he has chosen to express them. The following was addressed to the Rev. Dr. King--

"Rev. & Dear Sir

I sincerely thank you for an opportunity of perusing the letter from our worthy friend Mr_____ which you have thought proper to transmit by Dr Cooper. For the reputation of the Carolina & Kentucky revival I am particularly solicitous. Notwithstanding some extravagancies with which it has been attended, it appears to me to be a good & a great work. And I am sorry to find that it seems to be assuming in many instances a form that will I fear do more towards bringing it into disrepute than any of its former irregularities. I do not however mean to condemn the extraordinary exercise described by Mr_____ as

spurious. This if his description be accurate can hardly be the case. We are not it seems to me well enough acquainted with human nature & the various forms which elevated affections may put on when left to exert themselves without control, to warrant such a decision. I think it not improbable or at least a possible case, that the exercise under consideration may in some instances naturally arise from strong spiritual affections excited in a heart that has been roused to a state of extatic fervency. But will this justify the exercise itself? I think not. What would be the consequence if every innocent natural affection was in every instance allowed to express itself without control in that way which would be most natural, or to which the impulse of the affection might most directly lead? This would not be tolerated in any civilized society. And ought religious affections to be permitted, without restraint to assume an indecent form of expression because that form may be natural? Surely not. Christian prudence ought always to regulate & govern religious as well as other exercises. I cannot yet bring myself to believe that religious dancing is ever the necessary, or even natural result of any divine influence upon a heart that had not been previously roused to a state of excessive fervour. I am afraid that our worthy brethren both in the South & the West foster & even foment affections of that kind too much. They appear for the most part afraid to check extravagancies lest they should quench the Spirit. Paul however, when he rebuked the abuse of spiritual & even miraculous gifts seems to have been of a different mind. And if these brethren would set themselves in pointed opposition to the religious dance, except where it becomes irresistibly necessary, it would, I am very confident soon fall to disuse.

It would it appears to me, be better for Mr_____ to set about correcting the extravagancies which are likely to discredit the Carolina revival, than to publish a book in their vindication. To have an accurate account of any remarkable exercise, that falls under his observation reduced to writing might be very proper. And it is not improbable that some of these exercises might deserve to be published. But for a minister to invite his pious acquaintances to furnish him with a narrative of their religious exercises that they might be printed, would in my opinion be very imprudent & might be attended with unhappy consequences. 'I am now writing down my exercises that they may be published in vindication of our glorious revival.' Could we rely with entire confidence upon narratives thus obtained? Might not such a measure foster vanity, excite unchristian emulations, & open a door for shameful impositions? I wish Mr_____ would at least submit his religious narratives to your inspection before he publishes them. With much esteem I am Rev. & Dear Sir

your brother in the gospel
Moses Hoge."

"I am glad to hear that Augusta seems to have come up in memorial before God, not to receive the chastisement she deserved for the abuse of former privileges, but, unexpected as well as unmerited mercy. It would indeed have been more agreeable to me had the work assumed a milder & less forbidding aspect. But it is at least a possible case that something more awful & alarming than the still small voice is necessary to rouse the attention of a careless & unfeel-

ing generation to the interests of an unseen world. From the observations now made you may readily perceive that I have little dependence upon bodily exercise as such, let it appear in what shape it may. I neither consider powerful affections of that description as an evidence that the work is of God, or the reverse. The falling down for example, where it is involuntary, as I suppose it for the most part is with us, shows that the subject is very powerfully impresse but not that he is the subject of genuine convictions. This must in all cases be decided according to the nature, not according to external shape, the work assumes." "You will not I hope in your addresses aim at producing any unusual commotions among the passions. The object ought to be to propose the great truths of the Gospel in a way best calculated to convince of sin, & of righteousness & of judgement; and if under such addresses sinners fall, it is well. But to adopt measures for that purpose is certainly wrong, & has never that I can find answered any valuable purpose. Opposers of the work ought to be treated not with harshness or severity, but with much tenderness. It is no uncommon thing even for the pious to have much difficulty on the subject for some time. What then may we not expect from such as have no experimental acquaintance with the nature & energies of religious discoveries & exercises?"

Mr Hoge had the pleasure during this journey of meeting with a number of Christian friends & ministers, whom he had previously known; & of becoming acquainted with others for whom he ever afterwards entertained the highest regard. Often had he an opportunity of witnessing those overflowings of Christian sympathy with which the condition of his afflicted partner had inspired them. The affectionate & refined hospitality for which the inhabitants of our Southern Country are justly celebrated sought in every way to alleviate his anxieties. In his turn he seized every favorable occasion of impressing religious truth upon the minds of the old & the young; of parents & children; of masters & servants. And whenever an opportunity offered, he embraced it to preach the gospel to his fellow men. His discourses in several instances were attended with much impression on his hearers. Some of them are remembered with peculiar interest at the present day. At length he was found in a remote part of South Carolina, by that Season of the year which justified his return to the people of his charge, who in the midst of all the solicitudes of his situation were always remembered with the most affectionate regard.

From this journey Mrs Hoge appeared to derive considerable advantage. Having escaped the unhappy influence which it was feared the winter would have upon her health, more hope of her recovery began to be entertained by all but herself. But on entering Virginia, a sad reverse was at hand. About the beginning of June, her health again declined & rapidly declined. A number of years before this time she had in a state of great debility recieved much benefit from the Sweet Springs. She now expressed a wish to try their efficacy again. This wish did not spring from the hope of recovery; for all such hope she explicitly disclaimed; but because she regarded it as a duty to leave no means untried. The attempt to convey her to that place was made in vain, for before she reache it she was irrecoverably gone. The labours of the journey speedily exhausted the vital principle & she sunk into the arms of death. There is no reason to

suppose that a different course would even have prolonged to any extent her life: but if from a certain point in the journey a direct course homeward had been pursued, instead of diverging towards the Sweet Springs, she would probably have had the mournful pleasure of yielding up her life beneath the roof of a broth er, & where she had first received it: and to her friends would have been afford ed the melancholy satisfaction of depositing her dust beside that of her father & mother & sister & brother.

From the Diary of Mr Hoge & from some letters to his friends, the following account in his own language, of the circumstances of an affliction which wounded most deeply the exquisite sensibilities of his heart, has been selected & arranged. It is only necessary to premise, that having arrived within a few miles of the Sweet Springs & being unable to reach that place, at the end of five days, Mrs Hoge closed her mortal journies on the 18th of June 1802.

"Blessed be God I am not called upon to sorrow for her as they who have no hope. She had long made religion not a byework, but the principal business of her life. She appeared to me to have made the nearest approaches to primitive Christianity of all my intimate acquaintances. Death was not to her an unexpected event. When we set out for the South she did not, (as she afterwards informed me) expect to return. And when after deriving unexpected advantage from the journey her complaint took an unfavorable turn, she did not appear to be alarmed. Often in the time of her last illness did she intimate that nothing but her attachment to her family could induce her to wish to live. And what is still more remarkable, for several years before that period she appeared to be often looking forward to a dying bed, with the pleasing expectation, that it would then be in her power to do something more for her Redeemer than her great diffidence & uncommon reserve would allow her to attempt in the time of health.

She did indeed complain sometimes of darkness & the coldness of her affections & look back with much regret to happier days when her mountain stood strong, when she sat under the Shadow of her Redeemer with great delight, & when she could say without the least hesitation 'My beloved is mine & I am his.' 'O that it were with me as in months past when the candle of The Lord shone upon my head.' Never shall I forget the mournful emphasis with which she uttered this affecting exclamation about a week before her last hour on earth. But though thus cast down she was not left comfortless. Even in this hour of darkness she could still say 'I hope I have not deceived myself. Jesus Christ is my Corner Stone. I have had strong consolation. For several years I have scarcely had a single doubt about the goodness of my state. But I cannot feel or be engaged now as I once was.' And not long afterwards to a faithful friend who attended her, she said 'Do you not perceive some symptoms of death upon me? I feel my emaciated face. My eyes appear to be sunk. But I am not afraid. Death is no terror to me. I do not know that I could wish to be raised up again, after being brought so near the grave. But the Lords will be done whether it be life or death. I hope I shall not murmur at his will'.

I had not at this time that I can recollect a single doubt about the goodness of her state. And yet the thoughts of her being called off in this uncomfortable

frame, were quite insupportable. I am afraid to express in words how much I now felt on her account. Never did I pray so earnestly & so unintermittingly day & night for myself as I now prayed for her. It was certainly no unreasonable attention in me to rise more than once at midnight like David, or a great while before day in imitation of a greater than David that I might offer up the most importunate supplications in behalf of one who for more than eighteen years had paid such vigilant & unintermitted attention to my happiness. O that every husband & wife who are inattentive to the everlasting interests of their partners knew what guilt they are contracting & what they may yet feel on this account! Had this been my case & had I seen my dear wife expire without affording any satisfactory evidence, of genuine religion, my guilty breast must have been torn with an anguish which nothing it seems to me but the tortures of the damned can exceed.

Never shall I forget the night of the 15th of June. It is a night much to be observed by me while I live. About 11 o'clock she was uncommonly restless & uneasy; and still disconsolate or without any sensible manifestations of the divine favor. Long had I been engaged in offering up my unworthy supplications to him who was able to save her from death, both for her life & her peace of mind. But hitherto as far as I could observe in vain. And now her life appeared evidently drawing near to the grave. We were by ourselves. And the promise 'Where two shall agree on earth touching any thing that they shall ask, it shall be done for them', occurring to my recollection, I asked her whether she remembered it. She replied in the affirmative. I then stated what I took to be the real meaning of that gracious promise & proposed that in dependence on the Spirit of grace to help our infirmities we should endeavour to unite our hearts in the most earnest supplications to the God of Heaven in her behalf. It is hardly necessary to observe that the proposal met her hearty approbation. And I have reason to think it was not in vain. Thrice did we offer up our prayers in union, for the restless body & not comforted mind. In our last address we had uncommon liberty. It was now near the break of day: And glory be to God in the highest--Yes I will record the lovingkindness of the Lord, regardless of the scoffings of reviling infidelity--The night of my dear Eliza was soon dispersed & her soul set at liberty.

Whether it was owing to the manifestations now afforded her, or to some change in her bodily sensations, I do not know, but a little before the rising of the sun, she imagined herself to be upon the verge of eternal day. To each member of the family present she made a most moving & interesting address. In the prospect of an immediate separation she consoled herself & me with the confident expectation that it would not be forever & that we should soon meet together in a better world. 'Yes my dear husband, I know (or I am confident) we shall meet again & spend a long eternity together in heaven. O that it may be in our power then to say, "Here are we & the children thou hast given us." O that my children had religion. Precious souls. O that my_____were here. He probably would remember: The younger will I am afraid forget. My_____ will not know his loss--will not remember his mother'. To _____ _____ she said 'I feel for you. I know you are distressed for me. You will have trouble

but trust in the Lord & He will support you. You have paid some attention to religion. Make it your chief study, make it the principal business of your life, that we may meet again in a happier state.' Nor were the servants forgotten. No length of time can efface from my heart the deep impression which this address has made. Lord I adore thy name for that grace to which I am indebted for the excellent sentiments, the pertinent admonitions & the rich consolations with which it abounded. Observing after some time that her hour was not so near as she had expected she said, 'I thought I was going home; but I am still in this wilderness. Lord Jesus why tarry thy wheels?' I then asked her whether she wanted to be away; & her reply was 'Yes O Yes.' Not long after having an opportunity of speaking to _____ in private she said 'You know not what pain I feel. Pray for me that I may have an easy passage through the gates of death. O how glad I was when I could get you & your brothers by yourselves that I might pray for & with you. It gave my burdened heart much relief.' How few mothers are thus engaged for their children!

From this time she always as far as I could observe spoke of her glorious prospects beyond the grave in the language of full assurance. In order however to obtain the fullest satisfaction possible in this interesting case I asked her in pointed terms if she was sure. Her reply was 'Yes I am sure. I have not a single doubt.' Never did I feel such gratitude before. It was gratitude too big for utterance. Upon retiring to the woods I felt myself constrained to call upon the rocks & the mountains, the forests & the floods to break forth into acclamations of joy & praise to the great Lord of the Universe who had most graciously condescended to hear our prayers & to shew such mercy to my dear wife. Never had I felt so earnestly engaged for myself as for her. I thought that if one of us must perish I would rather it should be my lot than hers. Nor do I recollect ever to have rejoiced so much on my own account as I now rejoiced on hers. O my Eliza! How strong, how endearing the bonds which bind my soul to thine! But it is done. The word is gone out of my mouth & cannot be recalled. I have resigned thee to Thy Saviour at his call, provided he would only give thee peace & enable thee to triumph over all the terrors of death & the grave: and I dare not retract what I have done.

This happy frame she appeared to retain to the hour of her death. Often did she remind me that our separation would be only for a short time. And upon observing in one instance a distress which I was forced as much as possible to conceal, she said in language natural to her affectionate heart 'Be not uneasy for me. The Lord is my Shepherd I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.' At another time she exclaimed 'O would you wish to bring me back again now that I am almost on the banks of Jordan?'

Her sufferings though not for the most part severe, were nevertheless so great as to afford an opportunity of exemplifying to much advantage the nature & excellency of that most amiable virtue, Christian patience. On such occasions she would often say 'I suffer but I hope I do not murmur.

I know Thy judgements Lord are right
Though they may seem severe
The sharpest sufferings I endure
Flow from thy faithful care.'

Much was she supported in the time of her greatest affliction by the hope of a happy immortality. This she once expressed in a very interesting manner. After raising her views from this vale of misery to that happy world, where all tears shall be wiped away from all faces forever, she exclaimed 'Precious hope! What a miserable creature should I now be without this hope!'

She was much emaciated before her death. Alluding to this a day or two before that mournful event she said as well as she could remember the passage 'It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural; it is raised a spiritual body.'

At length the fatal night arrived (the 18th of June) which was to put a final period to all her sufferings on earth. The preceding day she was uncommonly drowsy & spoke but little. But being informed in the evening that some of her acquaintance were come to see her she was at her desire supported in her bed & collecting all the remaining energies of her enfeebled nature, in one effort more for the honor of that Redeemer who had done so much for her, she quickly exhausted herself in a very interesting & impressive address. Observing this I asked her whether she had not better desist. Her reply was 'I am willing to be exhausted for the glory of God. I would tell the world, I would tell ten thousand worlds could I make them hear me, what a precious Saviour Jesus is. He is the Chief among ten thousands, & altogether lovely' And as she reclined her head upon her dying pillow, she said, 'I am very drowsy; I shall soon sleep in Jesus I hope. Lord Jesus why tarry thy wheels? Cut short the tedious hours & let me go away.' A little after this I asked her if she was not afraid of losing her views of the love of Christ in her weak state? Her reply was 'I hope not'--subjoining after a short pause 'No No No.' These words she pronounced with uncommon emphasis. They were her last or at least, the last which had any reference to her future prospects. Perceiving that death was near I kneeled down & prayed with her for the last time. I afterwards asked her whether she could join? Her reply was 'I tried.' The languors of death were now upon her. But whether she knew that she was dying I cannot certainly say. That she expected to die in a few hours I think certain. It is however to me the cause of lasting regret that I did not tell her she was dying. For had I done this, I think it probable she would have bid us a solemn farewell & said what I should have remembered with much satisfaction while I live. But observing her so oppresse with the drowsiness or the lethargy of death as to seem unfit for conversation, considering that she had already made, what she considered a dying address, when she thought herself dying; that I had abundant evidence of the safety of her state; & expecting that the near approach of death would probably awake her & induce her if able to express her views at that period, I hesitated till it was too late. When I spoke to her again she was insensible. The torpor into which she sunk was in a few hours succeeded by the sleep of death according to her wish. O Death where is thy sting?

And is she dead? O my Eliza art thou dead? torn from my arms? a lifeless corpse? pale unanimated clay? O my soul what has befallen thee? Thy dearest wife, thy beloved Eliza, thy chief earthly happiness, thy treasure, thy world torn away! But peace my soul. I have already resigned her to her Saviour & my Saviour, to her Lord & my Lord. He has a better claim to her than I ever had. O my Lord & Saviour I adore Thy name, for what thou hast done for my dear wife, for all the comfort & support thou hast afforded her when passing through this vale of tears, for the peace thou didst afford her, in the last days & hours of her life, & for that abundant evidence thou hast afforded me that she is not lost but taken from the evil to come. Lord I thank Thee for the support Thou hast afforded me on this trying occasion, for that peace & tranquillity of soul, with which I have been enabled to behold, the most affecting scene ever presented to my eyes.

Thus am I forever cut off from all communication with my dearest wife on this side of the grave. I remember however that she comforted herself a short time before her departure with the expectation of meeting her parents & mine, our two little sons, some pious relations & friends in heaven; and that I and some of her relations on earth would soon follow. Glorious hope! How it supports & refreshes my soul"!

Thus closed a scene which displayed the glory of divine mercy seated on the throne & reigning in the realm of Death. It was a scene calculated to reassure the timid saint who shudders at the prospect of dissolution, & to shake from his listlessness the supine sinner; while it proclaimed that Infidelity is madness. It was a scene over which angels might watch & weep with blended emotions of pity & of rapture. "The chamber" which it adorned was "priviledged above the common walks of life, quite on the verge of Heaven." From this suburb of glory Mr Hoge retired to an adjoining grove. In the bosom of the deepest darkness, & alone with that God whose presence he sought, he wept, he prayed, he adored. Long did he linger in employments with which a stranger intermeddleth not. And as the face of Moses shone when he descended from the Mount where he had been honored to converse with God, so when he emerged from this retirement, did his countenance shine with a serenity which nothing but communion with God could have gathered upon it. But the details with which these hours of intense devotion were filled, it is believed his tongue never uttered, his hand never traced.

To imagination will be resigned the office of filling up the time which intervened from the midnight hour of death until the ensuing Sabbath dawned. Its hallowed light could no longer cheer the eyes which death had extinguished. With her, Mr Hoge had often "taken sweet counsel & gone to the house of God in company"; now he was about to follow her exanimate remains to "the house appointed for all living." The last look was taken of a countenance on which the lines of beauty yet lingered. (b) The last kiss was imprinted on clay cold lips. The funeral procession advanced slowly winding its melancholy way, to the summit of an adjoining mount, which was opened to receive a deposit that shall again be restored when the earth & the sea give up their dead. The multitudes summoned from the surrounding mountains & vales, circled around the grave,

at the head of which the bereaved husband erected in their view his Ebenezer. Unaided human nature was unequal to the firmness which he exhibited on this trying occasion. Though unbroken, it was nevertheless softened by the meltings of his heart, which flowed in the channels of sympathy through the surrounding crowd. His countenance seemed to bespeak the composure of a soul, whose private griefs are comparatively lost in the immense interests that inspire "the legate of the skies." Kindling with hope as it arose, his eye ascended from the dust before it, to the heavens. His voice now trembled on sounds which subdued the heart; & then swelled to a tone of energy that shook the soul. With a vigor & pathos of eloquence in which all was nature & all was truth, he chained the attention of the astonished assembly while he made the apocalyptic words his theme, "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them." The heart which * on an occasion like this would receive no good impression, must be a rock. But in these affecting circumstances let him speak for himself.

Lords day June 20. 1802.

"This was to me a day of the deepest affliction & of great consolation. This day my most dearly beloved wife, the desire of my eyes & the joy of my heart has been laid in the dust. O My God what have I done that Thou hast been provoked thus to afflict me? Have I been too inattentive either to her temporal or her eternal peace? Or was she an Idol & therefore torn in righteous displeasure from my guilty breast? O Lord make me to know wherefore Thou hast afflicted me. Show me the meaning of this dispensation. And if it has been occasioned by any transgression of mine, O make me to know it & may my heart be torn with the deepest compunction. And O of thine infinite mercies forgive all my transgressions & cleanse my soul from every stain.

This day I preached from Rev. 14.13 with much freedom. I was enabled to stand at the head of the grave of my dearest wife & with much tranquillity & composure & peace, as well as in much affection to address the assembly present on this mournful occasion. This was undoubtedly the doing of the Lord, & it is marvellous in my eyes. O Lord I adore thy name for that consolation & support, thou hast been pleased to afford me. O continue Thy unmerited goodness & loving kindness. Help me to improve as I ought this awful dispensation. Lord bless my motherless children. May I be henceforth dead to the world. And O prepare me for the time when I must die. O the glorious hope of being again restored to the society of my dear wife. How it supports & comforts my soul! And art thou my dearest Eliza forever free from all the pains & sorrows & infirmities of this mortal life? Hast thou at length obtained that Heaven for which thy sublime spirit has been so long panting? Art thou at rest in the boson of thy Saviour? Will that emaciated body this day laid in the grave, live again, rise in glory, rise strong, vigorous & immortal? And shall I behold thee again, arrayed in glory never yet beheld by mortal eyes, much lovelier than

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* overwritten at this point are the words: "from a scene so unearthly as"

thou ever wast on earth; & be united to thee forever? O Lord I adore Thy name for this exalted hope. Supported by thy grace I can bear any affliction or distress thou mayest allot me, since thou hast been mercifully pleased to wipe all tears away from the eyes of my beloved wife. O Lord do Thou be with me & support me & grant that this most afflictive dispensation may be sanctified to me; and that I may be enabled to conduct myself in my present state, in all instances as it becomes a Christian & a minister of the gospel of Jesus Christ.'

In returning to Shepherds Town it was his painful office to communicate to a brother of his deceased wife, whom he visited, the melancholy tidings of her death. During this visit the most powerful associations must have rendered her continually present to his mind. It was here that she first became the companion of his journey through life. Objects were constantly arising to his view which had engaged their united attention during those hours of pleasure which it had been his privilege to spend with her, here. And here too, her father & her mother, & a brother who had scarcely advanced beyond the threshhold of a ministerial career of unusual promise, had slept in death. His Diary contains the following reflections--

"A week is elapsed since my Eliza was laid in the dust. Ah! What I felt this morning upon seeing the dear venerable mansion, now mouldering in ruins, where first she gave me her dear hand. How fading & transitory are all the enjoyments of this life! Vain world farewell! May my affections be henceforth set on things above. O my Eliza! When shall I be united to thy much loved society again!" *

No attempt shall be made to paint the emotions with which he once more entered a dwelling in which revolving years had found him increasingly blessed, with society of which he was now bereaved. His own remarks on that occasion will be sufficient.

July 4, 1802.

"Today I preached in Shepherds Town, after an absence of seven months, from 1 Thess. 5.6. 'Therefore let us not sleep as do others; but let us watch & be sober.' It was a solemn day. God grant that it may be profitable to the people committed to my care.

Yesterday I arrived at home. How solitary, how gloomy the mansion which I once beheld with so much delight! O my Eliza! Thy presence was sweeter to me than the light of the morning. It diffused joy & gladness through every apartment & spread new beauties over the fairest scenes of the extended crea-

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* Many a night & many a day, did he indulge the charm of melancholy in revisiting that "dear venerable mansion" and the scenes of Middle River & the dying bed of his Eliza. Often did he witness her strong consolation & her last address &-----last silence: and on imaginations airy wing accompany her triumphant passage from transient sorrow to everlasting Joy. And thus amidst the solemnity of his grief, were the waters of bitterness mingled with gracious drops of cordial pleasure.

tion. And art thou left behind? Consigned to a solitary grave in an obscure country? O righteous Heaven, how mysterious, how unsearchable the dispensations of thy holy providence! Give me submission to thy will & faith in the promises of thy love. The time is I trust hastening on, when I shall meet my dear wife in a better world & where her presence shall reflect a sweeter radiance, through the apartments of the New Jerusalem."

In the bereavement which he had endured, his affectionate congregation cherished a lively sympathy. And as he had announced to them his intention of delivering on the following Sabbath a discourse in relation to that event, that day was awaited with unusual solicitude. When it arrived he appeared in the pulpit. The text which he had chosen was highly appropriate to the melancholy occasion. "The cup which my father hath given me shall I not drink it?" John 18.11. With an ardor of feeling & of manner usually hazardous in the commencement of a discourse, he replied to this interrogation "Yes, O yes, drink it, drink it, drink it." The impression instantaneously made upon the audience may more easily be concieved than described. The discourse was devoted to the illustration of the doctrine, that we ought to be resigned to the most afflictive dispensations of providence, & of the improvement which we should seek to derive from them. In its conclusion he related in a manner alike remote from the affectation of sensibility & insensibility, some of the most interesting religious exercises of Mrs Hoge, during her illness & at her death. Again let his own hand draw aside the curtain & reveal to us the movements of his soul.

July 11. 1802.

"To day by way of improvement of the above awful dispensation I preached from John 18.11. The audience was numerous respectable & solemn: and I had some freedom of address. But Oh! how the occasion of it wounds my heart! Lord show me the meaning of this most calamitous dispensation. It was the event which of all natural evils I dreaded most. And this is perhaps the reason why it has befallen me. Had it been an inferior sacrafice, it would not have been a trial of my readiness to submit in all cases to the will of God. But if I can resign without a murmur, my chief earthly happiness, will it not be a witness for me in Heaven, that I have no will of my own? And why should I be reluctant to submit to the will of God even in this trying instance? He is the Sovreign of the Universe & none may say unto him, what dost thou? He has only resumed his own gift & shall I complain? Ought I not rather to be thankful for so precious a gift continued with me so long? Has he not promised that all things shall work for my good & is not this enough? Has he given his Son to die for me, & shall I think it hard when required to part with my dearest earthly treasure for him? Surely he would not remove her from me until the fittest time was come: and why should I wish her to live longer than it was proper she should live? Thou hast, my soul, abundant evidence that thy Eliza is far happier than she could have been with thee on earth. No longer does she see as through a glass darkly. No longer do the languors of an enfeebled body cramp the energies of her Seraphic Spirit. Her trials, her conflicts & sufferings are at an end. And while she is rejoicing before the throne of her God & Saviour, without, it may be, one thought of thee, wilt thou mourn & lament & water thy

couch nightly with tears for her? O my God I thank thee for all Thou hast done for my dear wife; For all the comforts thou didst afford her on earth; and for all that she now enjoys in a better world. I thank thee for all the comfort I have enjoyed in her society. I thank thee for so precious a blessing: & that she was continued with me so long. I thank thee for thy protection & goodness & mercy afforded us, while sojourning together in this vale of tears. And I adore thy name especially for blessing my poor efforts to her precious soul, & affording me the satisfaction & the joy of being the principal instrument in promoting her spiritual edification & comfort & progress in the divine life. I adore thy most blessed name, O my God, with all my heart, that thou didst I have reason to believe hear my unworthy supplications in her behalf a few days before her death & by manifesting thyself unto her, turn our wilderness into an Eden & our desert into the garden of the Lord. And shall I after all be reluctant to submit to thy will? The cup which my father hath given me shall I not drink it? O yes drink it, drink it, drink it.-----But stay my soul, hast thou considered what a cup it is? O my Eliza, my friend, my counsellor, the affectionate partner of my cares & sorrows, the mother of my children, must I give thee up? Shall I see thy face no more & hear thy voice no more? Shall we pour out our souls together in prayer to God, for ourselves & for the children God has given us, no more? Shall we take sweet counsel together & go to the house of God in company no more? But my soul, why these complaints? Is not thy God all-sufficient? Thy Eliza was only an emanation of his goodness. He is the great, the blessed, the unexhausted fountain. O my soul, will not the height & depth & length & breadth of that love which passeth understanding satisfy thee? The cup which my father hath given me shall I not drink it? I adore thy name O my Suffering Saviour, for the example of perfect resignation to the will of thy Father which thou hast set for me.

Thy way was much rougher & darker than mine
Did Jesus thus suffer & shall I repine?

May I be enabled by thy grace to imitate this example. May I faithfully discharg all the duties of my present situation. Lord bless the children thou hast given me. May my daily prayers, may the prayers that have been offered up, for them by their pious mother, be answered. And when they & I have finished our earthly course, may we meet in heaven, & in sweet society with all our pious friends who have gone before us magnify & praise thy name forever."

A portion of a letter written about this time to a friend will shed further light upon the history of his heart, in this trying time of his probation.

"Since I came home, if the solitary cheerless dwelling where I now reside may be called by that name, I have derived much consolation from reading the Diary & letters of my Eliza, from reflections upon the mercy which the Lord hath been pleased to exercise towards her, & the hope of being united, after a short separation, to her society again. What a precious hope is this! Often have I thought, could I only have one more interview with my dear departed wife, that I might pour out all my sorrows & my complaints into her affectionate bosom--tell her how I felt when I saw her labouring in the agonies of death, when I saw her cease to breathe, when I saw her extended a lifeless corpse,

when her coffin was brought in, when I followed her remains to the tomb & saw her laid in that gloomy repository, when I stood by her grave & declared what God had done for my soul, when I saw the old mansion where she gave me her hand mouldering into ruins, when I arrived at my present residence & recollected where I had left the former inhabitant, without whom nothing earthly can afford me any sensible delight.--Often have I thought, could I only have one more opportunity of thus unbosoming myself to her, & hear her in her turn relate how she felt when laying aside her tenement of clay, when passing through the valley & shadow of death, when she met the angels sent to carry her to Abrahams bosom, when she saw the portals of Heaven open to receive her, & especially when she first got a view of that dear sacred visage, which was once more marred than any mans & covered with wounds & blood for us--. Often have I thought how such an interview would relieve & comfort my labouring breast. Well, let a few more suns revolve & I expect such an interview. Not in this imperfect state, not in the dull regions of mortality; but before the throne of God & the Lamb, where there is no more death. O my Eliza! And shall I see thee again? Shall I meet thee again in a better world, in a more exalted state, where every lovely quality shall be lovelier still? Shall we have a long eternity to retrace the scenes through which we have passed & the events that have befallen us since the fatal hour which put a final period to our intercourse on earth? And O shall my poor labouring soul once more unite with thy seraphic spirit in the exercises of devotion & most hearty ascriptions of praise to the God of love for all his goodness & mercy to us, while sojourning together in this valley of tears? My Lord & My God! I thank thee for this blessed hope, this precious consolation. It is balm to my wounded spirit--. Another witness is added to the cloud of witnesses by which we are encompassed. What then remains for us, & especially for me, but a constant hasting unto the comin of our Lord? Ah my Eliza! Could I emulate thy faith & thy patience & thy love-could I put on that bright assemblage of graces & virtues which embellished thy life, & shone with increasing lustre at thy death--should such be the fruits of thy lamented removal, then might I be perfectly satisfied with the most afflictive event that has ever befallen me in the course of my pilgrimage, & even rejoice that thou art gone before me."

It may perhaps be thought that the feelings which Mr Hoge indulged in reference to this "most calamitous dispensation," were immoderate, & the expression which he gave to them extravagant. Apology for such errors, if indeed they had been committed, would make no part of a work designed, not to solicit approbation, but to furnish as far as practicable, a faithful portraiture of character. In accounting however for that sensibility to his loss which he so uniformly discovered, it is necessary to keep in view his estimation of its magnitude. True, his consolations also, were unspeakably great. But these very consolations served to enhance the amount of his afflictions. What must be the condition of that heart, which multiplying its afflictions & its consolations, accumulates them in the same direct proportion?

The year which succeeded this domestic calamity, while it affords but few materials suitable for a narrative, should not be suffered to escape unobserved.

It was certainly the most memorable year in the life of Mr Hoge. Whatever time he could redeem, from his pastoral employments, his domestic attentions & his occasional intercourse with his friends, he employed in his study, not chiefly in the acquisition of knowledge, but in occupations that had a more direct reference to the heart than to the understanding. It was his ordinary habit to observe one day in each week as a day of comparative abstinence. This meas ure he regarded as conducive to animal & intellectual & spiritual health: and this was his reason for the observance. The day which for this purpose he observed was Friday; because on that day, to use his own language, his work was torn from him: and its evening was usually occupied in extraordinary devotion. As his Diary will give the best account that can be given of the exercises of his mind & of the occasions to which they related, the subject of this Sketch will become in part the author of his biography; & the reader will be relieved, by the permission to peruse his records, for a season.

July 18. 1802.

"I preached with a good deal of enlargement from Isaiah 55.8-9. In the conclusion I gave some account of the work of the Lord in North Carolina throug which I had lately passed. When O Lord wilt thou revive thy work in the midst of us? I have this day publicly professed my confidence that thou wilt not pass us by. Lord let me not be ashamed of my confidence in thy mercy. O that thou wouldst rend the heavens & come down.

May I not from the subject of this day learn submission to the will of God in the late most afflictive dispensation? For purposes to me unknown, may not the Lord have removed my dear wife, to a better world? Be still, my soul & know that he is God. It may for aught I know be best not only for her, but for me also & for our orphaned children. Lord help me to improve it as I ought. O may I be diligent to get my work done, & be ready when Thou shalt permit, to follow her.

July 25. 1802

Today I preached from Mark 9.23 with a good deal of freedom & affection. O how much I laboured for faith to believe that my dear Eliza, would be raised up from the borders of the grave; but in vain. Never could I obtain it. Once when earnestly praying to the Lord, to spare her life & to be merciful to her soul, it seemed to me, almost as if it were said, in regard to the first "leave that to me" & to the last "It shall be done"; But whether it was a real communication or only a fancy I am not able certainly to say. However this may be I have I think evidently seen the will of God to correspond with what seemed to me the answer of God from Heaven. Lord give me faith to believe that this most afflictive dispensation shall work for my good. And do thou give the people under my care faith to believe in Jesus Christ unto Salvation.

Aug. 1. 1802.

To day I preached from Job. 16.22. My thoughts were turned to this subject by the death of Mr B_____ who seemed to find mercy in his old age & on a dying bed. I had considerable freedom especially in the latter part of the dis-

course. Mr B_____s case seems to be very singular whether it ought to be considered an instance of genuine conversion, I cannot determine. He seemed however to obtain what he considered satisfactory evidence of pardon & acceptance through the blood of Jesus Christ. Lord grant that the people committed to my care, may not delay their repentance until a dying hour. O bless the word I have spoken, or in any other way reclaim them from the error & the impiety of their ways. Lord revive thy work among us & glorify Thy name in the Salvation of sinners.

This is the second funeral I have attended since my most dearly beloved wife was laid in the dust. Funerals are to me peculiarly solemn now. I seem on such occasions as if standing by the grave of my dearest earthly comfort. O my Eliza! how do the thoughts of thee mingle with every solemn scene & exercise--Nay with all I see & hear & do. And art thou gone the way whence thou shalt not return? Thus am I left solitary but blessed be God, not disconsolate in this lonely wilderness. Lord I thank thee for all that thou hast done for my dear wife. I thank thee for all that thou hast done for my soul. O help me to make haste with my work that I may be ready to follow her & what is far better, to follow my Redeemer through the vale of death.

Aug. 8. 1802

This was a sacramental occasion at Middletown. There was a good deal of solemnity & some affection. I hope it was a profitable season to a number. This is the first occasion of this kind that I have attended since my Eliza was laid in the dust. Hast thou O my soul, made a suitable improvement of this mournful dispensation? O that I could know assuredly what it means, & what it calls for, from me. Lord enlighten my darkness & lead me to the knowledge of my crimes, & to genuine pungent sorrow for them. O May I by thy grace be enabled to reform what is amiss; may I obtain the forgiveness of my transgressions & a manifestation of that forgiveness through Jesus Christ my Lord.

Aug. 12. 1802

On coming home I found _____ ill & now he appears to be dangerously ill. O my God what does this dispensation mean? Is it not enough to have taken his dear Mother? Must he also be torn away? Is he becoming an Idol? Or are my transgressions too great to be forgiven without another severe mortification & deep humiliation? Lord of the Universe! O God of mercy! Might he not live? Will not thy grace be sufficient for me without the aid of such repeated strokes? O my Lord & Saviour! Are there no other sacrafices sufficiently painful? Must my innocent son die for the iniquity of his father? Spare O Father of Mercies, spare his life, if it be consistent with thy holy counsels. Lord Jesus who didst come not to destroy mens lives but to save them, wilt thou break the bruised reed & lacerate afresh the wounds which have not yet been healed? To thee have I devoted my son & that in an everlasting covenant, I trust, not to be forgotten. May he live to proclaim thy praise if it be Thy holy will. O Thou who art the resurrection & the life, who didst raise a widows son from death & call Lazarus from the grave, save my dear son from death if it will be consistent with the measures Thou hast adopted, for the interests of thy kingdom, and my

soul shall magnify thy great name. O God of mercy, let my humble cry come up before Thee & graciously hear my supplication. O Lord thou hast all hearts & all events in thy hand. Thou canst, I trust, order the events of his life & of mine so as to render his life a blessing to me, to the world, to the church & to himself. Oh! Shall this flower be nipt in the bud? Hast thou given him to me, only to rend my heart by the separating stroke? Is this affliction also necessary? Is there no other balm that can heal my soul? Lord I bring myself under the most solemn obligations to endeavour to improve this dispensation, if thou wilt spare his life, as much to thy glory & the interests of the Redeemers kingdom, as I could the event of his death. And this I record to be often reviewed while I live, that I may never forget it; but by frequent reviews & impartial examinations & the assistance of thy grace, I may remember & fulfil my vows. But O my Lord & my God, if this my most earnest request may not be granted, grant me grace to submit to thy holy will, without a murmur, & to make a suitable improvement of the awful dispensation. In imitation of my Saviour I can I hope say in sincerity 'If this cup may not pass from me except I drink it, thy will be done.' Thy will is always right, always best.

Aug. 28. 1802

I have had a very severe attack of illness: nay I was I have reason to think nigh unto death. But the Lord had mercy on me & brought me through. Not that I desire life on its own account: but if it be the will of God I wish to live for the sake of my children, now deprived of the care of a pious mother. In such a world as ours my heart trembles to think what might become of them were I also removed. And yet the Lord could provide for them & preserve them without my poor attention. O my soul had this most severe attack been fatal what would thy state have been? Should I have been with my dear wife & my Saviour? O may the residue of my days be all sacred to the honor of my divine deliverer.

Aug. 29. 1802

The Sacrament of the Lords Supper was administered by Messr H. & G. I was not able to assist. What means this dispensation? Am I to be cut off from future services among my people? I had hoped to exert myself today for the honour of my Lord & Master & for the people committed to me. I was in hopes that this day would be the beginning of happier times amongst us. But the Lords ways are not as my ways, nor his thoughts as my thoughts. When O Lord shall we be visited? Pass us not by.

I expected before this time to have followed my dear _____ to the grave. But the Lord had mercy on him or at least on me. What shall I render unto the Lord for this instance of his goodness. Ah! had this image of his departed mother also been removed what must I have felt. Lord perfect his recovery & help me to remember & to fulfil my vows.

Sept. 5. 1802

Today I preached from Isaiah 19.21. I was too weak to say much. Lord what is the meaning of this dispensation? Is the decree gone forth against my

people or against my services & usefulness in this place. Have mercy I beseech thee upon the souls committed to my care. Their guilt is indeed great; but thy mercy reaches to the heavens. Bless my unworthy labors for their good. But if I am not to be the happy instrument send I pray thee by whom Thou wilt send & save them by what means thou wilt, from destruction.

What shall I render to the Lord for his mercy to me & to _____. In my distress I cried unto the Lord for him: and have I not reason to believe that he hath heard my cry? In my distress I also bound my soul by solemn vows that in case the Lord would spare him, I would endeavour to improve the dispensation as much to his glory as I could have done his removal from the world. And now O Lord help me to remember & to fulfill those vows. I have so often been deceived by my wicked treacherous heart that I dare not trust it again. Lord my trust is in thee. O grant me the aids of thy grace or I shall certainly prove faithless & peirce my soul through with many sorrows. And O most merciful God, grant I humbly pray thee, that the life of my dear son may be prolonged not to wound my future peace & to aggravate his future wretchedness, but that he may glorify thy name & be a comfort to his bereaved father in his declining years.

O my God! What means this change? Hast Thou again appeared for my support & my consolation? From the time of my arrival at home until yesterday morning I was, as far as I can judge, left to struggle under the almost insupportable weight of my affliction, without any sensible help from God. Thus have I experienced what the heart must suffer when bereaved of its chief earthly comfort, and supported as far as I could percieve, only by the ordinary sources of Christian Consolation. And though eleven weeks have elapsed since the desire of my eyes has been taken from me, time had not in any considerable I think I may say, in any sensible degree abated my distress. But yesterday morning the load was removed from my wounded spirit. And the heavens, for the first time since her death, began to assume their wonted lustre. Is not this thy hand O God of mercy? It cannot I am confident be ascribed to any natural cause. What a poor worm I am to be thus regarded by the majesty of Heaven! O my God what shall I render unto thee for this condescending love? And shall I ever forget it? Shall I ever grow secure & carnal again?

O my soul intermit not thy great work of examination & self abasement. Cease not to mortify thy carnal affections. Watch & pray lest thou fall into temptation & lose in an instant all thou hast obtained in the course of many weeks. Lord my trust is in thee. Thou knowest that I long more for holiness than for present comfort--that I am more solicitous to have this sore affliction sanctified, than to be delivered from its heaviest pressures. O keep this treacherous heart faithful to its promises & vows. O keep it humble, & let me not provoke thee to withdraw from me again. Whatever I may suffer here Lord preserve me from sin, from murmuring at thy holy will. And to my latest breath may I glorify thy great name whatever my enjoyments or sufferings may be.

Sep. 6. 1802

Today I had some satisfaction in reading the Scriptures & engagedness in

prayer. I have, I think, been a good deal employed in heavenly meditations; and kept my heart with considerable diligence: but in one or two instances indulged for a few moments an unprofitable supposition. And my conversation in my family has been, perhaps, less edifying than it should have been. Lord forgive my shortcomings & help me to amend what is still amiss.

Sept. 7. 1802.

I have had, to day some pleasure in the exercises of devotion & meditation. I have not been much interrupted by vain unprofitable thoughts. The Scriptures have been sweet to my soul. But alas! How little do I know of the great things contained therein. How little do I feel their influence. Lord increase my knowledge & bless to me thy holy word.

Sept. 8. 1802

I cannot say that I have spent this day negligently or carelessly. But I do not arrive at that sublimity of devotion or make that progress in my course that I ought. Ah! my leanness!, my leanness! When O Lord wilt Thou visit me & set my soul at liberty? When shall I rejoice & triumph in thee as many of thy dear children have done? God be merciful to me a sinner.

Sept. 9. 1802.

To day I was called to ride a distance from home. My meditations on the way were I hope not unprofitable. But alas! how little am I impressed with everlasting things. How little do I know of the height & depth & length & breadth of the love of Christ. And shall it always be the case? My soul! Now when thy chief earthly comfort is gone, why are thy affections no more in Heaven? O Lord, when shall I rejoice in thee alone? When shall every aspiration ascend to Thee?

Sept. 10. 1802

To day I have been interrupted by company & business. How few Alas, even among pious ministers appear to have a proper relish for pious spiritual conversation. I am led to this reflection by an interview with one of that character today. O Lord Jesus revive thy ministers. Clothe them with salvation that thy saints may rejoice & that sinners may behold thy religion exemplified to more advantage in the lives of those who ought in a very peculiar manner to be the light of the world.

Sept. 11. 1802

Today I endeavoured to prepare for the service of the sanctuary, but was not able to pay close attention to any subject. I fear I am making little or no progress in the great work of reformation I have vowed to attempt. Remember O my soul that the vows of God & thy own vows are upon thee. Remember that thy all is in his hand. O forget not thy sacred obligations. Thou hast vowed; pay thy vows to the Lord.

Sept. 12. 1802

To day I preached with considerable engagedness from John 13.27. What a solemn admonition to myself! Often has it occurred to me when ascending the

pulpit. And it has been somehow impressed upon my mind that I must do quickly whatever I do for the people of my charge. It seems to me at least I am not to be much longer their minister. But whether I am to be removed to some other people or to another world, or whether it is all imagination, I know not. This I know however, that I ought to do quickly whatever it may be in my power to do for the souls committed to my care. How little alas! have I done. How many of them are yet in the gall of bitterness & bond of iniquity. O Lord be merciful to them & to me. Let none of them perish through my neglect. O bless the word I have been enabled to deliver to them this day. May it be like an hammer & like fire. May it under the influence of thy grace, break the hardest heart & purify the most polluted soul.

The relief which I obtained from my trouble on the 4th Inst. seems to be almost gone. Lord how many are my trials, how various are the scenes through which I am appointed to pass. What means this reverse? Am I still too proud & too carnal to enjoy a permanent relief? Well let me suffer O Lord if it will glorify thy holy name. It is sanctification & not present comfort that I chiefly desire. Lord if my heart be not sufficiently broken, may it be rent & torn until it shall be so. If I can only glorify thee on earth & be permitted to occupy the humblest place before thy throne in Heaven, it is enough. O for humbling & sanctifying grace.

Sept. 13. 1802

Today I have been more engaged in prayer & I think also in the exercise of repentance than usual. I have not, that I know of, any voluntary transgression to bewail for thirty or forty years. But still, how great are my shortcomings--nay, how numerous are my crimes! Lord forgive, & grant me thy holy presence to support my wavering resolutions.

Sept. 14. 1802

I have been less distressed than usual today on account of my irreparable loss. Hath the Lord pardoned my iniquity & is he graciously pleased to comfort my soul? O Lord thou knowest that I wish for comfort from no other source. Let not my heart be healed until Thou art pleased to apply the balm of thy grace

Sept. 15. 1802

In my exercises to day, there is something difficult to understand. I have it appears to me more enjoyment in religion & am at the same time more perplexed with doubts about the reality of those sources whence my comforts flow. O my soul remember thy vows. Rest not in thy present state. Press forward. Let nothing earthly retard thy progress. Lord my hope is in thee. I shall assuredly prove faithless unless thou make me faithful. Give me an assured faith in thy loving kindness.

Sept. 16. 1802

I am trying daily to improve my deep affliction to some valuable purpose. O earth! Whither are thy pomps & thy pleasures now fled? All to me is one cheerless gloomy waste. My soul! Why are not thy affections more set upon

things above? Lord deliver me from all sensuality & unbelief. O, to burn with all the ardors of a Seraph.

Sept. 17. 1802

To day I have as well as I recollect, been preserved from all those imaginations which are calculated only to foster vanity & pride & to sensualize the heart. Lord I thank thee for this--victory shall I say? Alas! I fear it is only temporary. O help me henceforth to keep my heart with greater diligence.

Sept. 18. 1802

I have been a good deal interrupted today. I have not that I recollect indulge in vain imaginations. I fear nevertheless that my heart is growing cold & perhaps sensual. O my soul! remember thy vows. Shall I ever forget them? I cannot help fearing that this will yet be the case. Lord my help is in Thee. O for the influences of thy grace, to quicken & strengthen & bear me on through every difficulty.

Sept. 19. 1802

Today I preached with very little satisfaction from Phil 3.10. How far my dulness & barrenness ought to be imputed to the charge of weather & c I do not know; but I am inclined from my bodily sensations to ascribe something to this circumstance. But alas! How have I injured one of the most interesting subjects in the whole Bible. O Lord I look to thee for pardon & for thy blessing upon my unworthy labors. O when wilt thou visit the people of my charge?

Three months have elapsed since my dearly beloved Eliza was snatched from my arms. What have I suffered on her account! Ah! had this awful dispensation been intermixed with no tokens of the divine favor, what a miserable wretch would I have been. For thy great mercy O Lord, I praise thy great & holy name. O leave me not to unmitigated, unsanctified sorrow & distress. I refuse not, I would not wish to decline, any sufferings Thou seest necessary. But O may thy grace support me & sanctify my sufferings. O that I might hence forth be more detached from the world. What have I now to make me love this present state? Lord I look to thee for grace to enable me to have my affections set on things above & not on things on the earth.

Sept. 20. 1802

I have today had much fatiguing & troublesome business. Everlasting interests have not however been altogether forgotten. How am I perplexed with unbelief or at least with temptation to disbelieve. This seems now to be my principal obstruction to comfort & peace of mind. Lord increase my faith. Leave me not to the will of my adversary. Let him not get an advantage over me. May I be supported under every trial & borne above every difficulty, by thy grace.

Sept. 21. 1802

To day I have been interrupted by business & a marriage in the country. O my Eliza! How is every event in life connected with the afflictive thought of

thy fate. When will the tedious hours that separate me from thy society be gone? Lord help me to make haste with my work, that I may be ready for a more exalted state.

Sept. 22. 1802

My views have not been comfortable today. My irreparable loss has been deeply felt. O for perfect submission to the will of God in all cases. O for faith to believe, without doubting, that all things shall work for my good. Be not far from me O Lord my only hope.

Sept. 24. 1802

Today I set out to attend the meeting of Synod. I have endeavoured to meditate on the way, but I fear to little purpose. How much precious time do I lose. O how important will the hours which now pass away with so little fruit, appear at the closing scene of life.

Sept. 26. 1802

I preached today to a small but attentive audience in Woodstock. What vast numbers of precious souls are perishing for lack of knowledge. O my soul! What hast thou done to extend as much as possible the means of salvation? O for the zeal of an apostle & strength to do something for the heathen in our country.

What anxieties do I feel for my children. No dear Mother now to have her ever vigilant eyes upon them. Lord help me to trust myself, my children, my all to thy paternal care.

Sept. 28. 1802

Last night I met with my friend & co-presbyter Mr W_____. It was natural to converse on a subject particularly interesting to each of us. He is also a mourner. How many are the children of affliction. Lord sanctify all thy dispensations to him & to me.

Sept. 29. 1802

To day I met my brethren in Synod. Dr Waddel, whose office it was to open the Synod, not being present, Mr_____ preached; but had nothing particularly suited to the occasion. This was grievous to me.

Sept. 30. 1802

The business of Synod led me to take a more active part in debate than I intended. Mr M_____ preached a good sermon, & so did Mr M_____. May God bless his word & prepare us for the exercises before us. My mind has not been it appears to me, as spiritually exercised today, as usual. Lord forgive my shortcomings.

Oct. 1. 1802

Mr Robinson preached an interesting sermon. And so did Mr T_____ in the evening. The people were sensibly affected under both discourses. I cannot however say that my exercises merit approbation. To be a member of a

judicature of Jesus Christ; & to hear his word--how solemn & sacred! Lord forgive my shortcomings.

Oct. 2. 1802

Today Mr L_____ & Mr H_____ preached & I gave some account of the work in North Carolina. There was a good deal of solemnity. But how far short do I fall in all that I attempt. O when shall I act every where, & in every case as a minister of the gospel ought to act? Lord be not strict to mark my iniquity.

Oct. 4. 1802

Yesterday the sacrament of the Lords Supper was administered at Lexington to about 400 or 500 communicants. It was a solemn pleasing scene. This has also been a solemn & I hope a very profitable day. Mr Lacy preached well. I administered baptism & Mr H____ concluded. A large proportion of several thousand persons seemed to be deeply impressed. A few were overcome & sunk to the earth, but it was in silence. Never did I see better evidences of a work of the Lord. What solemn attention, what affection: & yet what order! Lord carry on thy glorious work until all the nations upon the face of the globe, are brought into the Redeemers fold.

Oct. 8. 1802

Today I arrived at home. My heart was much engaged in prayer by the way & yet I indulged some suppositions for a time that I cannot approve. I found my family in health for which I bless & praise the name of my God. But my Eliza I found not. And without her how little comfort can I derive from children, friend & the whole world.

Oct 9. 1802

This has been to me a day of affliction. How gloomy does every thing appear. O that I knew why the Lord hath thus afflicted me. Long have I said, 'It is not consolation but the sanctified use of my affliction that I chiefly want.' But now I need supporting as well as sanctifying grace. O Lord forsake me not I deserve all & more than all I suffer. But may I not glorify thy mercy? O that I could do it by declaring & celebrating thy sanctifying & thy supporting grace.

Oct. 10. 1802

Today I preached with a good deal of freedom from Mat. 13.5.6. Such I have reason to fear is the case with some, (though I hope not many) of my people. O that the Lord would have mercy upon such & snatch them as brands from the burning. O Lord when shall thy glorious work prosper in this place? Pass us not by in thy sore displeasure; but glorify thy name in our salvation.

Oct. 11. 1802

This was to me a sorrowful day. I visited a sick family. I called often upo God who alone can afford lasting comfort. But my Soul is still disconsolate. What have I done to provoke the Lord to remove my dearest earthly enjoyment? O that I knew the cause, that I might weep day & night for my crimes. Lord search me & try me & make me acquainted with my follies & my sins.

Oct 12. 1802

Another day of grief is passed away. But I deserve it & more. Lord I thank thee that I and my dear wife are not both in the regions of despair. I thank thee for the hope of seeing her in a better state. But still I am without consolation. O my God, my soul is cast down within me. When wilt Thou grant relief? It is not to the world but to Thee that I look for help. O help me to wait on Thee with the utmost earnestness until thou art pleased to afford relief.

Oct 13. 1802

O that I knew why the Lord has thus afflicted me. That I could learn the meaning & design of this awful dispensation. Was it for my Sins? I am, I know O Lord a sinner & deserve much more than I suffer. I expected, I have reason to think, too much from my dear wife & too little from Thee. Oh that my head were waters & mine eyes a fountain of tears, that I might weep day & night for my crimes--might weep until the Lord himself is pleased to wipe away my tears & give me consolation.

Oct 14. 1802

I have today endeavoured to keep my heart with diligence in a praying frame But still I feel a want. I know not what it is that keeps my soul from comfort. Well! My Redeemer was a Man of Sorrows. Why should I not be a partaker with him in his sufferings as well as in his glory? O could I mourn as I ought! When shall I be free from all sin,--all imperfection? O the cheering hope of meeting my Eliza in a perfect state. Time though it seems very tedious will at length come to an end. Lord help me to make haste with my work.

Oct 15. 1802

Another joyless day is gone. And is it gone without fruit? Do I sigh & groan & weep in vain? Surely a sinner out of hell has no right to complain. Remember my soul, the mercy of the Lord to thee, & to thy Eliza, & be thankful. Remember his mercy to thee & _____ & fulfil thy vows. O that I could live as one blessed & chastised as I have been ought to live. Is there not grace enough in Christ for me? O for faith. Lord increase my faith.

Oct 16. 1802

Though I have not been inattentive to the operations of my heart today, I did I am apprehensive indulge unprofitable suppositions. Lord how far short do I come of my duty. O when shall I believe & love & live as I ought? When shall I live & act & breathe to thy glory? Help me to crucify the flesh with its affections & lusts & may I henceforth, be holy as thou art holy.

Oct 17. 1802

Today I preached with some affection but with little satisfaction from Mat. 13.8. The word seemed towards the last to have some effect. Lord what a poor worm am I? How shall I render to thee an account of my stewardship? Be merciful to my people & to me. May the seed sown this day, prosper & bring forth fruit.

Oct 18. 1802

This day four months, my dearest Eliza was snatched from my arms. How tedious have been my joyless hours, since that fatal moment. I do not percieve that time has afforded me much if any relief. Sometimes from Heaven I appear to obtain comfort. But alas! How soon do such comforts pass away. My Soul, what improvement hast Thou made of this awful dispensation? O be humbled, be diligent in searching out thy sins. Rest not until thou obtainest rest & peace from God.

Oct 19. 1802

How far am I after all my vows from reaching that life I wish to live. Surely it will be grace, unmerited grace, if ever I arrive at the haven of eternal rest. O when shall I pray & believe & preache & live as I ought? Lord forgive my shortcomings.

Oct. 30. 1802

To day I have endeavoured to keep my mind in a holy frame; but I fear with little success. Lord be not strict to mark my iniquity. A letter from _____ has this day afforded me much satisfaction. Lord I thank thee for the hope that thou hast taught him to seek thy face & thy mercy. O let him not be discouraged, or faint in his way, but may he persevere & do thou be merciful to him. Lord bless his studies & his precious immortal soul, for the sake of thy dear son Jesus Christ.

Oct. 31. 1802

I preached with considerable engagedness from Mat. 5.3. It being a wet day the audience was small. There appeared however uncommon attention & affection. Lord grant that it may be a prelude to better times. In describing the inefficacy of terror & the efficacy of just views of God, to humble the soul, I seemed to be more than usually assisted. Lord I thank thee for every crumb of mercy. O visit us in the tenderest compassion. Grant me strength, & a heart to declare thy name, & thy sons name, to the people of my charge.

Nov. 7. 1802

I attended a sacramental occasion at _____. It was a comfortable time. My exercises were uncommon. At the table I felt both wretched & afterwards comfortable. When called upon to speak at the table, & especially in giving thanks & more especially after Mr _____ began to preach I felt much. I could not attend to the former part of his discourse, until my own emotions had in some measure subsided. Very earnestly did I pray & I think with unusual confidence that something might be said which God would bless. In a few minutes afterwards the preacher appeared to me, & I think to others, to speak with greater efficacy. Presently a gay young person cried out for mercy. This has not been usual with us; but it appeared to be in this instance inevitable; and what is to me a pleasing reflection, there were no improper measures adopted to terrify or alarm any one. Nay if I recollect aright, it took place under solemn & affecting representations of the love of Christ. Lord carry on thy glorious work. Make my fellow labourers in the gospel & myself strong in faith & preserve us from presumption.

Nov. 10. 1802

I endeavoured to get my heart in a suitable frame for a day of humiliation & prayer. Much cause have I for self-abasement.

Nov. 11. 1802

This being a day of extraordinary devotion, I preached from Mat. 17.21. In the beginning of the prayer I felt much, but lost it I fear by attending too much to the manner of the duty. O Lord I still must look to thee for mercy. To whom else shall I go? O cast me not off. Be merciful to my people. Hear our supplications & revive thy work among us.

Nov. 12. 1802

I was interrupted by business of a temporal nature, endeavouring to secure some provision for my family when I shall rest from my labours. Lord may I herein be successful if it will be for their good. And O be thou their guardian when my head shall be laid in the dust.

Nov. 13. 1802

Secular business has occupied much of my attention today. I have kept my heart with some diligence & in prayer I have found some enlargement. For my charge I have felt a tender anxiety. But how little have I done for them. How little for myself--Lord accept my poor services & grant me strength to serve thee better.

Nov. 15. 1802

I have this day been trying to fix on a subject for next Sabbath, but in vain. Why is it that I find it so difficult to select among such multitudes of precious texts in the Bible one that will suit my case, & that of my people? Is there not something amiss? Lord help must come from thee.

Nov. 21. 1802

From Mat. 11.12 I preached with unusual force. Earnestly was I engaged this morning that God might be with us. And with more than usual confidence did I believe that it should be so. And has not the event corresponded with my confident expectation? So it appears to me. O Lord I adore thy name for this gleam of, I trust, a brighter day. O give me the justest ideas of true faith. May I be enabled to distinguish the Plerophoria of faith from presumption. And let me not henceforth be faithless but believing.

Nov. 29. 1802

Yesterday the Lords supper was dispensed in a manner which will I hope be blessed. There was much attention & solemnity & no inconsiderable affection. I felt nevertheless very unhappy because the appearances were not more promising. In the evening we had a comfortable meeting. And after a miserable & almost sleepless night, we had a solemn meeting today. At the concluding address I thought the people seemed uncommonly impressible. Thus am I much relieved of my distress. Lord let not the faithful labors of thy servants who have attneded on this occasion, be in vain. O be merciful to the people for

whom I must give an account. I have no hope but in thy mercy. Vain is the help of man, without thy aid. Revive, bless, & save us.

Dec. 4. 1802 12 o'clock

This is to me a day & an hour of deep affliction. On the fourth of last December & about this hour, I set out for the South with my most dearly beloved wife, induced by a hope that it might through the blessing of a merciful God, be a mean of restoring her to health again. But it was in vain. About this hour, twelve months ago, she took her departure from my house, to see it again no more forever. With what joy did I undertake the journey, from the enrapturing, though very precarious hope that she might return with me again, & that in a better state of health. But the Great Disposer of all events hath disappointed my hope, blasted all my schemes & brought me very low. Ah my Eliza! What a poor insipid thing is life without thy society. My Soul! hast thou improved this most afflictive dispensation as thou oughtest? Cease not to examine thyself, cease not to pray for light & grace, that the grave of thy dearest earthly comforts may lead thee to comforts, of which neither disease, nor time itself can rob thee. O my Eliza! How precious is thy memory to me. With what affection & tender regret do I recollect thy virtues, thy piety & thy love. And art thou gone? Shall I see thy face & hear thy voice no more on earth? My Soul, be thankful for the hope of meeting her in a happier state. Be diligent to prepare thyself & thy children, to follow her to a better world where there is no death.

Well might I observe this as a day of abstinence & the deepest humiliation. I read a considerable part of my Diary for the last five months. And I have rea son to think that the Lord hath been with me & blessed my extraordinary devotions. This evening I feel a resignation & peace of mind which the world, it seems to me, could not afford. Lord give me humility & every grace & virtue that I may glorify thee in the furnace of affliction.

Dec. 5. 1802

To day I read the 13th chapter of Luke & made some reflections upon it. As the day was unfavourable, few attended. What will become of the people committed to my care? Alas! How lukewarm do they still appear. And what can be done for them that has not been done? Much did I wish for an opportunity to address them to day, hoping that the solemnities of last Sabbath might be improved to some advantage. But I have been disappointed. Am I to consider this as an intimation that my ministrations are not to be blessed among them? Is it possible that the solemnities of the last sacramental Sabbath, have been fruitless? O my God! My Soul is cast down within me. Undertake for me. O give not the people up to reproach & destruction. Lord I would still wait upon thee. O be merciful to us & treat us not according as we have sinned. Glorify thy great name, not in our ruin but in our salvation.

In the evening we had a very comfortable meeting at Mr K____s. The subject was, 'Where the Spirit of the Lord is, there is liberty.' Seldom has my soul been so much refreshed & comforted. I was for a time raised above my affliction. O how sweet was the reflection that my Eliza is enjoying perfect

liberty in a more exalted state. Lord I adore thy name for this foretaste of the better things in reserve for thy children beyond the grave. O that all my people, knew by happy experience the nature of that liberty which accompanies the indwelling of the Holy Spirit.

Dec. 10. 1802

Today I conversed seriously with several of my people. May it be blessed to their everlasting good. I have also been employed in preparing some Presbyterial rules. Alas! It is not so much rules, as hearts to observe the rules we already have, that we want. How much has my dear Eliza engaged my thoughts today. Perhaps I indulge too much in such reflections. True she is gone to return to me no more on earth: but I shall shortly follow her. O my Soul, art thou ready? In what state would thy children & the people committed to thy care be left? Lord be merciful to them & to me.

Dec. 11. 1802

My attention has I fear been too much occupied, by some books I have this day recieved. Books are nothing now to my Eliza. And the time cannot be very distant when they will be nothing to me. O may I be well acquainted with the book of God & my own heart. Lord may I understand thy word better, prize it more & daily derive more advantage from it. (c)

Dec. 14. 1802

Today I have been reading in Barnwells physical Investigations with a view of obtaining some correct ideas respecting the best way to acquire & preserve that strength of the nervous system, most conducive to strength of mind. But O Lord without thy teaching & thy grace, all my acquisitions, all my strength, whether bodily or mental, will avail me nothing. Bless I pray thee all my studies & every attempt to prepare myself for greater usefulness. And mercifully direct me to those studies & pursuits that will be most conducive to thy glory.

Dec. 17. 1802

Today I made some attempts to reconcile a Father & a Mother to a Son. Thus O Lord am I humbled before thee. How mortifying that occasions of this kind should occur among the people of my charge. Lord may the attempt be successful. Turn the hearts of Fathers to their children & of children to their Fathers; and may the love of Christ dwell richly in all our hearts.

Dec. 18. 1802

I received a letter from _____ which afforded me much satisfaction. I rejoice however with trembling. Lord let not my joy be vain & quickly turned into mourning. If thou hast begun in him a good work, O carry it on, & may he be kept by thy power through faith unto salvation. And if thou hast inclined his heart to serve thee in the gospel of thy son, O qualify him for the arduous undertaking. And if consistent with thy holy counsels grant I beseech thee that he ma declare the riches of thy grace to perishing sinners when my head shall lie low in the dust.

Dec. 20. 1802

Today I visited some of my people & conversed with them about the things belonging to their peace. May the Spirit of truth reveal to them what the unenlightened mind cannot receive. I also received some new books that will I fear prove a snare. Lord help me to prize as I ought the book Thou hast given me.

Dec. 28, 1802

I received a letter from a friend in Washington (Pa) informing me of the death of Mr Watson & Mr Morehead. Thus must I shortly finish my course. My soul art thou ready? Art thou ready to give an account of thy stewardship? Wha means this dispensation? Why are two such shining lights extinguished so soon, & at a time when they were so much needed? O God, how mysterious are the dispensations of thy unsearchable providence! Lord send forth more labourers into the gospel harvest; & O prepare an unworthy servant to do something for thy glory.

Dec. 29. 1802

I have this day undertaken to write a sermon; what I have not attempted, a funeral discourse excepted, for more than a year. Lord succeed this measure if it be thy will that I should thus prepare for the service of the sanctuary. O direct me to the Ideas thou wilt bless for the edification of my people.

Dec. 30. 1802

I have been interrupted today. How little am I likely to do for him who has done so much for me. My soul was in the evening melted & refreshed at our music association. O that I could do something for the honor of that Redeemer whose name can inspire more delight than the most harmonious numbers.

January 1. 1803

How has my soul been wounded this day when I called to mind with whom I began the last year. No more my Eliza shall we begin another year together. Thy race is run, thy course is finished; thou art gone the way of all the earth, while thy bereaved partner is left to sustain the rude buffetings of adversity alone. Such O my God, is thy will, & I must not murmur. It is great mercy that I have any comforts left. It is great mercy that I am not in a state of final bereavement & despair. Oh how many who now begin this year with me, shall, & perhaps with me also, be numbered among the dead, before it is ended.

Jan. 2. 1803

I preached from Rom. 10.21. How long O blessed Jesus, hast thou been stretching forth thy gracious hands over the people committed to my care! And shall any of them perish? Shall any of them continue disobedient & gainsaying until thy patience is exhausted & thou are provoked to stretch out thy glittering sword & cut them asunder? Forbid it merciful Redeemer. May thy holy arm be revealed to each of them in mercy & not in judgement. How my Soul is at this moment comforted & refreshed with the hope of Heaven--with the hope of being ere long delivered perfectly from all the sorrows & toils & imperfections

of the present state; and of a reunion with my dear wife & all my pious friends & acquaintances before the throne of God & the Lamb. Lord purify my soul & fit it for so near an approach to Thee. And O strengthen me for the work which is yet allotted me on earth.

Jan. 4. 1803

What means this increasing grief? Why do I thus mourn for my dear wife? Lovely & pleasant, was she indeed to me in life. And her memory is to me more precious, than all earthly treasures, than that of all my other friends. But is she not happier than she could be with me? Why should I be reluctant to suffer that she may suffer no more? My God I thank thee for thy goodness & thy mercy to her. O prepare my soul & prepare my children to follow her.

Jan. 5. 1803

Today I have in one instance indulged in suppositions which were not I think convenient. How much better is it to improve realities to the best advantage than to venture forth into the wild regions of imagination. Lord fix my affection & my thoughts more upon thee. May I be forever detached from this world. O that I could make more haste unto the coming of the Lord. Soon must I follow my departed friends to another world. My soul art thou ready?--art thou ready

Jan. 7. 1803

I visited a number of the people under my care, & one young man dangerously ill. My conversation was I hope in some measure profitable. But I want that fervor of affection which the love of my saviour & the worth of a soul demands. How unprofitable am I in the vineyard of Christ. O when shall I converse & preach & live as I ought?

Jan. 9. 1803

Today I preached with considerable satisfaction from John 3.20. How many Alas! are the artifices by which sinners impose upon themselves. Because the are not conscious that they hate virtue as such, or the light of truth as such, they do not see that they hate the light at all. Lord open the eyes of my people & convince them that while they prefer sinful pleasures & gratifications to Jesus Christ & his salvation, they do hate the light.

Jan. 10. 1803

I have I think today had some impressive views of eternal things. Strange that the interests of eternity are so much neglected! Strange, that this ungrateful heart of mine should need so much attention to keep it suitably exercised. Lord when shall I live under more constant, more impressive & more influential views of thy glory? May thy grace be sufficient for me!

Jan. 12. 1803

I have this evening had more than ordinary satisfaction in devotional exercises. Lord I thank thy holy name, for every crumb of mercy. Thy presence O Lord can more than compensate for the loss of earthly comforts. O that I

could always behold thy glory & be glad in thy salvation. O forgive my sins & sanctify my affliction.

Jan. 13. 1803

I had just got into a good frame for writing when I was interrupted. What is the meaning of this? Why are so many obstructions thrown in my way when I attempt to write a sermon? Ought I, as I have done for the most part, for many years, to preach without writing? O that I knew my duty in this instance!

Jan. 14. 1803

Today a particular occurrence awoke my tenderest sensibility to my inestimable loss. O my Eliza! How I feel the want of thy care, thy vigilance & thy love. Ah! Why hast thou been taken from me? Have I been unworthy of such a blessing? Lord undertake for me. Be thou my help in the day of trouble--. In the evening I recieved a letter from a friend that was made the instrument of comfort. Precious O Lord are the streams of thy goodness; but thou art the Source. Forsake me not.

Jan. 15. 1803

I have been today much interrupted by business & company. How much have I to attend to, besides the peculiar duties of the gospel ministry. And I am I fear unskilful in the art of improving time. In the midst of sorrow I have had some enjoyment, & I trust some engagedness of affection. But still I want to feel more of the power of the love of Christ. Lord when wilt thou scatter my gloom? O when shall I feel as I ought, the constraining love of my Saviour? When shall I burn with all the ardors of a seraph in thy service?

Jan. 17. 1803

Much relief have I this day obtained from my heavy affliction. I recollected my fervent prayers to God in behalf of my dear wife, a few days before her death, & the solemn resignation I made of her to him, promising in tears that if he would only manifest himself to her soul, before her removal, that I would be resigned to his will. And yet after he had done this how reluctant was I to part with her. How much have I lamented her removal. But I am now comforted when I recollect my vows & the mercy of the Lord.

Jan. 20. 1803

The consolation I received on Monday still continues. And hath the Lord appeared to give me permanent relief? Surely I deserve it not. O that I could henceforth live to him alone! What amazing condescension! Thus to observe in mercy & thus to visit a poor worm! May I be ever thankful, ever humble, ever vigilant, ever faithful.

Jan. 21. 1803

Today, I have not I think felt the influence of my covenant engagements & of the mercy of the Lord to my Eliza as sensibly as for several preceding days. I do nevertheless still feel it. Nor can any considerations so readily awaken the most sensible gratitude in my heart as reflections upon the mercy of my

God & my Saviour to her. Is she rejoicing in heaven while I am mourning on earth? Blessed reflection! O the consolation it affords. Lord I thank Thee for if & for all thy mercies.

Jan. 22. 1803

How poorly Alas! do I improve my time. How much of it is taken up in those attentions which the removal of my Eliza has brought upon me. Remember O my soul, the vows thou hast made in adversity & fulfil them. Be daily setting thy house in order that thou mayest not be surprized & hurried away before thou art aware. Lord be merciful to me a sinner.

Jan. 28. 1803.

I have been employed in trying to effect a reconciliation & promote peace in a family belonging to the congregation. What Alas! is human nature in its present state. How prone to evil, to contention & strife. My Soul, be humble & meek. And be very diligent in the education of thy children lest they should in a future day, be thorns in thy side; & especially lest they should be infamous & wretched forever. What parent can bear the reflection! Lord be thou my help. I cast myself upon thy mercy.

Jan. 29. 1803

I visited a sick person. O my soul what hast thou done for the people of thy charge? Should that dear soul be summoned away at this time what account canst thou render of thy attention? Have not many seasons of religious improvement passed away without improvement? O what an awful thing it is to have the care of souls! Lord be thou my helper.

Feb. 2. 1803.

Visited the sick & read history. What a frail, & yet what a wicked creature is man!

Feb. 5. 1803

Today I visited an aged disciple of Christ, I have reason to think, & saw one of the people committed to my care, draw her last breath. What a solemn awful reflection! And what makes it more so is that she did not appear to obtain satisfactory evidence of her title to a better world before she was removed from this. I am not indeed without the hope that all is well. But it is painful tha she had not clearer evidence of this before her departure. As far as I can recollect she is the first of my dear charge that died without some sensible comfort in their last hours. O could I now have another opportunity what would I not be willing to do for her! O that I had said more to her & prayed more with her. But these wishes are vain. Lord be merciful to me a sinner & prepare my soul & those to whom I can still have access for our last hour on earth & for the eter nal world. Pardon my sins as a minister & help me to be more faithful in future

Feb. 11. 1803

I prosecuted a discourse begun on Wednesday & wrote with considerable

ease. The evening was observed as a season of extraordinary devotion, in mem ory of my dear Eliza. It was I hope a profitable season. I read with many tears a number of her precious letters. I renewed or prosecuted my enquiry into the reason of the awful dispensation; & endeavoured to humble my soul in the dust before the Great Disposer of all events. Lord let not the grief which thou hast assuaged be unnecessarily renewed again. And O may thy presence be with me in all my trouble. Let me never murmur at thy will. And O prepare me for the time when I must die.

Feb. 12. 1803

This was to me a day of much labor & of no inconsiderable delight. How sweet to my soul was the passage of Scripture I read in the evening! Has the Lord again met with me, or do I mistake some pleasing sensations arising from returning health for the presence of God? How often is that glow of delight which arises from merely natural causes mistaken for the presence of God! My Soul, beware of this deception. But could any thing of this nature impress so much of Heaven on the Word of God? My God, I thank thee for all thy mercies. O may I be kept by thy power from every snare & be made more than a con-queror through my Saviour Jesus Christ.

Feb. 13. 1803

I preached from Psalm 46.10, with more than usual satisfaction. The tone of my mind which has been for several years much impaired by debility, seems of late, to be something improved. This will not probably be lasting. Lord I commit all to thee, my health, my strength, the state of my mind, my useful-ness, my life, my all. O that I might not be a miserable cumberer of the ground before I am removed by death.

Feb. 14. 1803

How Alas! are the comforts of yesterday fled. What means the change? My soul be humbled to the dust & remember thy vows. O that I could under-stand all my errors; that I had a full view of my sins in all their aggravations. Lord undertake for me.

Feb. 15. 1803

This is the day of my nativity. How many of my years are gone. How soon must my days run out their short course & come to a final period. And O how little have I yet done for the honor of God & the good of my fellowmen. What has befallen me since this time twelve months? My dearest wife was then alive; & now she is in the grave. My soul, hast thou made a suitable improvement of the awful dispensation? O cease not, cease not daily to enquire into the mean-ing of thy sore affliction; forget not thy vows, but daily enquire how they have been fulfilled: and give henceforth undividedly that heart which has been rent & torn with the deepest grief, to the great & merciful author of this thy heavy affliction. Lord be thou my help in the time of trouble, & my consolation in this & all my afflictions.

Feb. 17. 1803

Today I have been called upon to converse with a person under religious distress; & have found some fruit of our last sacramental solemnities. Lord I thank thee for all thy mercy. O that my treacherous heart might at length be faithful in the covenant of my God.

Feb. 21. 1803

I have had today a sweet sense of religion upon my soul. But yet how far short do I come in all I attempt. O that I could live only to God, that every thought, every word & every action might be sacred to his praise. The pool of Bethesda has been to me a subject of pleasing contemplation. In prayer I found considerable engagedness. Lord grant me more & more of the Spirit of prayer. O for greater nearness of access to the throne of grace.

Feb. 22. 1803

This night twelve months, my dear Eliza after travelling several miles in a cold day, had an uncomfortable lodging in a room without fire. She appeared to receive considerable injury from this circumstance. Oh how my soul is pained by the reflection. I blame myself, & yet I did what seemed to be best. Put thy trust henceforth, my soul, not in thy discernment or prudence or attention, but in God Allmighty & allgracious.

Feb. 25. 1803

I was prevented from paying that attention to this day, I wished to do. How many weeks have passed away since my Eliza has been sleeping the sleep of death! Lord may I be permitted still to ask thee why have I been thus afflicted? Still I want to understand this awful dispensation better. O why is it, that I have derived no more advantage from it? O to have my affections more entirely detached from the world. And yet I scarcely know whether this is practicable. The world seems still dead to me, & I unto the world. But Alas! I am not as I ought to be alive to God through Jesus Christ.

Feb. 26. 1803

This day has been employed in hearing _____ preach, company &c. It has not been to me a comfortable day. Surely the gospel must be divine since all the efforts of its enemies, when united with the treachery of professed friends & indiscretions of true Christians cannot bring it unto disrepute & prevail against it. O Lord my God undertake for me, that henceforth both in a public & private capacity, I may act in a manner more becoming the character I sustain. And send more labourers into the vineyard duely qualified for their great work.

Feb. 28. 1803

This was to me a day of mortification & abasement. How far Alas! do I come short of the good & salutary directions I yesterday gave to others. How little do I feel everlasting things. How little do I meditate upon the perfections of God & the love of my Saviour. O that I were more perfectly transformed

into the image of my God & Redeemer.

March 1. 1803

Much of this day was employed in reading religious narratives. I was particularly struck with the account of a very poor but very pious independent minister in England. Small, very small is his income when compared with mine & yet how far does he surpass me in gratitude. O my unthankful heart! Lord humble me in the dust for my ingratitude.

March 6. 1803

To day I have been afflicted with a sense of my ignorance & numerous & great imperfections. What am I doing for him who died for me? What progress am I making in the divine life? Or do I make any? Am I assuredly in the way to life eternal? O my Soul! Consider what mercies have been bestowed upon thee; the afflictions thou hast endured: & be faithful, faithful unto death. Lord be merciful to me. Save or I perish.

March 12. 1803

Too much of this day has I fear been employed in reading history. It is of infinitely greater consequence to act my own part well than to acquaint myself with transactions of former ages. Some knowledge of this kind, is indeed of use, when sanctified. But it ought not to occupy any great proportion of my time. Lord help me to take warning from the weaknesses & crimes of others; & learn always to be upon my guard, always to trust in thee that I may act a wiser part, that I may glorify thy name & be useful to my fellow men.

March 13. 1803

I had taken more than usual pains to prepare a discourse on John 6. 63: but as usual on such occasions was much disappointed. Last Sabbath I laid it over for a smaller audience; & in this respect I had my wish: but Alas! how did I feel. Towards the close however I felt the importance of the subject & in a concluding address had some satisfaction.

March 14. 1803

I received a letter from Mr R_____ informing me of the death of my good friend Mrs R_____ once a member of our church. Her death appears to have been very comfortable. She & my Eliza were intimate friends on earth & were not long divided by death. How the hope that the arrival of the former to the abodes of the blessed will afford some additional satisfaction to the latter rejoices my heart. Lord I thank thee for the reason I have to believe that thou hast blessed my poor labours for the conversion & edification of any of the present inhabitants of Heaven. How many of my dear & pious friends are gone. Lord prepare me to follow them.

March 15. 1803

I have been employed a part of this day in writing a missionary letter. Lord may it be blessed to all into whose hands it may come. O for more zeal

& love & every Christian grace."

In explanation of the preceding record, it is proper to state, that the General Assembly of the Presbyterian Church having resolved on the establishment of a fund for missionary & other pious & charitable purposes had appointed Mr Hoge one of their agents to solicit donations for these objects. In this capacity, he addressed to many persons to whom he had no immediate access a circular letter, a part of which is not unworthy of being inserted.

"The certificate which I have taken the liberty to subjoin will acquaint you with the occasion & design of this address. It will not I hope be necessary to enter upon a particular vindication of the measure which you are respectfully solicited to support. It has for its object both the temporal & the everlasting interest of many thousands of our fellow men.

It is indeed/a possible case that to a number who have not attentively considered the subject, the dissemination of religious knowledge among mankind, may appear to be an object of very inferior importance. The strange sentiment 'that it is of little or no consequence what a mans religious opinions may be, or whether he have any distinct ideas upon the subject at all or not, provided he be sincere,' seems to be acquiring an alarming popularity in our day. But it is only in the concernments of religion that men suffer themselves to be imposed upon by such a palpable absurdity. And why should it be supposed that gross ignorance or fundamental errors, will be attended with less dangerous consequences in religious concernments, than in the art of healing, in civil polity, or in any secular interest? Shall we rest our most serious, our everlasting interests upon a principle which would be spurned from the ordinary transactions of common life?

Reluctant as men of profligate morals may be to admit the sentiment, man must have been originally, & in a certain sense still is, a religious creature. The laws engraven upon the heart, & which under proper cultivation may always be distinctly traced, evidently implicate the existence of a Diety & some presentiments of a future state of rewards & punishments. And how successful soever any man may be in effacing from his heart all the remaining traces of his Makers image, he will find it no easy task to banish at the same time all apprehensions of the existence of God, & all forebodings of his displeasure in a future state. Nor whatever progress he may have made in this dreadful work, in the time of health & prosperity can he have any security that his scepticism will be able to withstand the shock of adversity, or to afford him the least support in the hour of Death. It is impossible for the greatest sceptic on earth to know that he may not in that solemn hour be made to feel that he is immortal. But should it be otherwise, should annihilation interpose, at this awful crisis, its hideous gulph between eternal judgement & his trembling soul, what consolation could he derive from a prospect so cheerless & gloomy. Christianity! It is thine to quell the turbulence of guilty passions, to heal a wounded spirit, to support the mind under the rudest shocks of adversity, & to turn the eye undaunted on the grave.

Have you sir attentively considered the nature & benign genius of our holy religion? Have you considered how happily it is adapted to the situation & various exigencies of poor mortals in this mutable world--how well it supplies the defects both of the light of nature & of human laws, at the same time that it presents to our view the strongest motives to a virtuous conduct? But I must suppress the tender emotions which now arise in my mind & beg pardon for this digression."

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"A number of gallant spirits have been adventurous enough to allege that if the human mind were only rescued from what they are pleased to call the shackles of religious thraldom, it would expand itself unto all the energies & sensibilities, most conducive to the perfection of our nature & the general good. Well, the experiment has lately been made. The most polished & one of the most enlightened nations in the world has been designated to put the truth of this bold assertion to the test. And what has been the consequence? A Paradise on earth? Has the golden age revived in France? No: but just the reverse, together with an increasing sense of the necessity of religion, not only to restrain from those crimes which embroil the public peace, but also to set the anxious heart at rest, & prepare the soul for an immortal destiny.

If these sentiments be correct, & such they appear to me, the dissemination of the pure principles of our holy religion among our fellow men, must be the most essential service it is in our power to render them. And it must afford a Christian Philanthropist, a singular pleasure to observe that the age in which we live is distinguished by uncommon exertions for this great purpose. Nor have the advantages resulting from these exertions been inconsiderable. They appear to have been the means of giving a new & better aspect to the state of religion in many parts of Christendom, at the same time that the light of the gospel has been extended to no inconsiderable number of the heathens in every quarter of the world. The heathen nations have in many instances discovered an uncommon readiness to receive the gospel of Christ. This observation seems to be particularly applicable to the Heathens in our own country. Very loud & pressing as well as general is the cry from our wilderness for schoolmasters & ministers of the gospel."

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"But it is not merely the interests of the Heathen that our General Assembly have in view. There are multitudes within the limits of the United States who are almost as ignorant of the principles of our holy religion as the inhabitants of the wilderness. What a moving consideration! And the donations now solicited are to be considered as having a reference to persons of this description also. These considerations cannot be indifferent to a Christian. To see the great interests of the kingdom of Jesus Christ advanced on earth, is the first wish of his heart."

March 19, 1803

"Today, I have, I trust, obtained a text for tomorrow which God will bless.

March 20. 1803

I preached today from Psalm 119.111. In the latter part of the discourse I felt much. Seldom have I had such an impressive view of the excellence of the testimonies of God. O how was my soul melted when I referred to the resurrection & thought of my dear Eliza. Lord I thank thee in a particular manner for the hope of her resurrection to eternal life. May I also have a share in that resurrection. And in the mean time may thy testimonies be my heritage & the heritage of the people committed to my care.

March 21. 1803

This day was employed in writing letters, reading Saurin's sermons & visiting: but not, I fear, with that circumspection which my exercises on yesterday demanded.

March 23. 1803

The life of the great & illiberal Hobbes attracted in a particular manner, my attention today. How were his talents misimproved. With what fears was he beset. He seems to have died miserably. How pitiful was the reply he made to the Physician who informed him that his disease was likely to be mortal-- 'Then I shall be glad to find a hole to creep out of the world at.' Lord let not my last end be like his!

April 16. 1803

Writing a letter to an offending member of the Church employed a part of this day. How alas! is the Redeemer wounded in the house of his friends. The professors of the religion of Christ appear to do more to bring religion into contempt than its avowed enemies. Lord let me never do anything against the truth of the gospel.

April 30. 1803

Much indisposed. How shall I be able to preach tomorrow? Lord I am in thy hand. May I be able, if it be consistent with thy holy will to declare once more thy loving kindness to the people of my charge on the approaching Sabbath. Let me not sink under my many & sore trials; but be thou my strength & salvation: and may the day of my usefulness & of my life have the same termination.

May 26. 1803

To day I had intelligence which promises me a sufficiency of the things of this life in my declining years. Lord let not my heart be lifted up on account of possessions which I must shortly leave. My Eliza! How little does the whole world appear to me now, that thou art mine no more!"

Soon after the period to which the preceding extracts have extended Mr Hoge visited the spot where he had deposited the remains of his earthly treasure. Of this visit his Diary gives no account. But among his papers some fragments are found which relate to this occasion. They were written beside the grave, on such portions of paper as he happened to have with him on the spot. This unpremeditated exercise was suspended by a storm of rain which drove

him from the place where the mountain tempest, was accustomed to sweep unheeded over the grave of her, whose face while she lived, he was unwilling that the winds of heaven should visit too roughly. This journey was performed between the 5th of June & the 3rd of July. It may therefore be presumed, although there is no record of the fact that the anniversary of the time which robbed the husband of his wife & consigned her to the tomb, found him watering her grave with his tears; & over her ashes rejoicing in the hope of reunion with her in that happy world where bereavement shall be known no more. The fragments in question shall be presented without other variation from their original shape, than results from their arrangements. They are entitled

A Visit to the Grave.

"How dreadful is this place! O yes, here she lies. This is her grave, the grave of my dearest Eliza, & of my earthly happiness. Ah! Methinks I could almost wish to lie down beside her & sleep the long sleep of death, until the heavens be no more!

O my God how tremendous are thy judgements! What alas! have I done that thou hast thus afflicted me? I know thou art just & I am a miserable sinner. I have deserved all & more than all that I have suffered. Lord I thank thee for all thy mercies to me & especially for thy mercy to my dear wife. I praise thy name for every instance of thy loving kindness to her. I adore thee for the strong confidence I have that she is at rest with Thee in possession of that heaven, that blessedness for which she panted so much & laboured so hard, on earth. I thank & praise & adore thy name for all the comfort which I have been the humble instrument of affording her while she was mine. In a particular manner I praise & magnify thy mercy for the instances in which thou hast been pleased to render my poor labours subservient to her everlasting interests. O that I might ever retain a grateful sense of this thy goodness & thy love. O that I might henceforth live as becomes the husband of such a wife. O that I might ever have an affectionate sense of my obligations for such a dear faithful companion & friend. O that I might always be preserved while I live from every desire, from every sentiment, & from every imagination unbecoming my future state on earth, unbecoming the connection I have sustained to this dear woman, the mercies afforded to her & to me while she was with me, & the loss I have sustained in her removal. O that my affections may be henceforth weaned from mortal & set upon immortal things. O that the prayers which this best of mothers has offered up to thee with so much ardor for the children thou hast given us might be answered. Lord bless them & keep them from the evil that is in the world, both while I live & after my head is laid in the dust. Lord let none of them perish. May they all be thy children & inherit with me & their dear Mother that eternal life of which she is, I have such abundant reason to believe, now in possession. O Lord hear this prayer which I offer up to thee from the grave of my dear wife, for the sake of thy son who condescended to die & lie in the grave for us that Death might be swallowed up in victory!

Ah my Eliza! How sad is my visit to thee now. Ah where that comeliness of person, that dignity of manners, that inexpressible sweetness! Cold is that heart that throbbed with tenderness & love unutterable for me. Silent now is

that voice which in my ear was accustomed to utter the sweetest accent in nature. Ah! Thou liest here insensible of the anguish which rends the heart of thy miserable husband; & regardless of the tears which roll from his eyes. Ah! why does all that was amiable, all that was engaging, all that was heaven in thy life, rise in sad remembrance to my view? Thy beauty is faded, thy strength is withered, thy dear immortal spirit animates no longer thy mortal flesh!

My soul! Consider that dust & be wise. Contemplate that grave with fixed attention & be humble. Consider what thou wilt shortly be. Soon will thy heart be insensible to thy children & friends & even to thy Eliza. Redeem then thy precious hours. Fulfil conscientiously every relative duty; for soon will thy season of activity come to a period. Let thy affections rise above mortal things. Art thou ready for thy change? Were this thy last night wouldst thou be with thy Saviour & thy Eliza in Paradise? Alas my leanness, my leanness!

Is it superstition? Why do I thus venerate those dear invisible remains? No living system in earth is so dear to me as the ashes in my Elizas coffin. Those ashes are I trust the object of my Saviours tender care, & destined to shine with a lustre fairer than that of the stars of Heaven. May I not then innocently hold them in high estimation?

How fleeting are all the enjoyments of life! How short the time my Eliza since my destiny on earth was linked with thine. How are all the pleasures I enjoyed in Thy society fled like a morning dream. What now has the world to delight my ear & to please my eyes? Ah Cheerless desert! How gloomy! How forlorn! Thy gayest scenes are wrapped in darkness. And shall I ever doat on the most angelic forms of earthly bliss again? Thanks be to God that this is not my home; that I am only a pilgrim & a sojourner here. Solitary exile! When shall I bid thee a long adieu?

And must I leave this precious dust to behold the grave of my dear wife no more until the morning of the resurrection? Sad my Eliza! is this hour of parting from thy tomb. But joyful I hope shall be our meeting at the resurrection of the just. O this dust shall rise again. My God! I thank thee for this hope. May I imitate the life & death of my dear wife until I too shall rest in my bed of dust!

My flesh shall slumber in the ground
Till the last trumpets joyful sound
Then burst the chains with sweet surprize
And in my Saviours image rise."

It is probable that at this period Mr Hoge entertained no design of forming a second matrimonial connection. In his Diary, of a date some months earlier, he thus writes in reference to a case that had been similar to his own; but was now essentially different. "How soon, for the most part, do the dead seem to be forgotten! But my Eliza, it is not, it shall not be so with thee. No: thy dear image is too deeply impressed upon my heart to be soon effaced. How ill do youthful scenes befit the aged! Lord may I always be in thy holy keeping, & never vilify in any way the character I am called to sustain." Indeed subsequen to this period, & after his views on this subject changed, he intimated that it

had been his resolution to spend in widowed sorrow, the remnant of his years. Without detailing the causes which led to this change, it is sufficient to say that they prevailed in producing a counter-resolution. In the month of October 1803 he attended a meeting of the Synod of Virginia at Hampden Sidney College: & on the 25th of that month was united in marriage to Mrs Susanna Hunt, relict of William Pitt Hunt Esq. & daughter of the late Col. Joel Watkins of Charlotte County. The following letter conveyed the intelligence of this event to his family

Charlotte Oct. 25. 1803

Dear M_____

When I left Shepherds Town, I had the apprehension that some strange & probably disastrous event would befal me before my return. This you may recollect I mentioned at my own table the day I set out for this country. I had then a particular event in view. For Mrs Susanna Hunt, I had long entertained the sentiments of sincere & tender friendship. At a time when I could be in no danger of being misled by any improper prepossessions, her accomplishments & her virtues, appeared to me something more than what commonly falls to the lot of mortals in the present imperfect state. But the thoughts of a second marriage were not to me agreeable. I could not however avoid seeing her again. Nor indeed, although much afraid of the consequences did I wish to avoid it. The result has been what I did not expect. She is to accompany me to Shepherds Town in about three weeks from the present time. Whether in this instance I have acted prudently or not I am conscious of having acted according to the best light I could obtain. In love to you & T____ she joins with me. Give my best respects to Mr B____ & Mr R____ & friends in general.

I am yours affectionately

Moses Hoge

Another letter to a friend shall be inserted in relation to the same occurrence.

Charlotte Nov. 10. 1803

Dear G____e.

You have it is probable before this time heard of the strange event that has befallen me. With Mr & Mrs Hunt I had a very intimate acquaintance in Maryland. Very high did they both stand in my estimation. I had the satisfaction to number them among the best of my friends. But it has pleased the Ruler of the Universe to remove him from the world & I have reason to believe to exalt him to a happier state. It is with much satisfaction that I have it to observe that he as well as my ever dear Eliza appeared both to live the life & die the death of a Christian. Upon coming to this country I found Mrs Hunt living solitarily in the house where I now write. An event of this kind could scarcely fail to suggest the enquiry, would it not be better for us to live together & inhabit the same house, than to live apart in a situation thus cheerless & forlorn? As she had always since our first acquaintance occupied the next place to my Eliza in my esteem, the decision was not on my part a very difficult one: and I shall I hope always retain a grateful sense of the generous & very respectful treatment I

received from her. **********

Yours affectionately
Moses Hoge

A proper sentiment of affection & a proper performance of duty in a second marriage, by no means forbids the heart to cherish the memory of an amiable partner in a first. No proofs are requisite of Mr Hoges regard to her to whom he was now united. On her own heart they have been too deeply engraven to be easily blotted out. And yet the gentle spirit that once cheered his dwelling & his heart was not forgotten. If permitted to inspect the page which subsequently conveyed to another friend a reference to this second marriage, she perceived that she was yet denominated "my ever dear Eliza." Were it expedient to lift yet higher the veil of domestic privacy, it would appear that on this subject his sensibilities were never seared.

During the whole time of his residence at Shepherds Town, his income was extremely moderate, & insecure. More than a few instances could be recorded in which, the necessaries of life & the means of procuring them were exhausted together. It is indeed almost impossible to speak too highly of the kindness & generosity which many members of his congregation, displayed as individuals. But it is true, & therefore must be told, that as a congregation they did little to redeem the solemn pledge that they had given him to provide for his temporal, while he ministered to their spiritual necessities. Several of the years, the toils & vigils of which were devoted wholly to their everlasting interests, furnished no other contributions to his support than those which individuals in his charge, of their own accord & without solicitation chose to make. And precarious as was this mode of subsistence, had not a number of individuals atoned in this manner for the omissions of the congregation in its collective capacity, the preaching of the gospel would have been suspended among them, either in consequence of the removal of their minister to some other place, or of his having starved in their service.

Having learned like St Paul in whatsoever state he was therewith to be content, he appears during this period to have occupied the attitude of uncomplaining dependence on the providence of God. While he knew that they who preach the gospel have a right to live of the gospel & doubtless felt much anxiety, if not on his own account, in behalf of his family, he was so far from charging his people with injustice or even inattention that he often said, he received much more than his poor labors were worth. That providence in which he reposed a trust so undissembled & unreserved did not abandon him. His wants were supplied, & supplied in many instances in a manner so remarkable as could not suffer him to doubt that Heaven designed to convince him by the most impressive testimonies, that those who trust in the Lord shall never be forsaken. He once indeed did make an effort to withhold (preserve or relieve) his family, in case of his removal from them, from dependence upon the charities of an unpitying world. And his contentment with the result of that effort, if all its circumstances were made known, would probably tempt the man to smile who without plea of necessity, adds house to house & farm to farm.

If the pleadings of necessity were not sufficient to persuade him to adopt measures calculated to improve his fortune, there was another consideration which produced that effect. The second wish of his heart in regard to his children was that they might enjoy the advantages of a good education. This he had already secured for his oldest son, who at an early age, having chosen his profession in life was beginning to make his own way through the world. His solicitudes were now peculiarly directed to those that were younger. Unable longer to sustain the expense of continuing them abroad, he found it necessary to take upon himself, the office of their instruction. In reference to this object he deemed it advisable to open in the early part of the year 1805 an academy under his own immediate superintendence. This measure he calculated would facilitate the improvement of his sons & afford the means of improvement of others: while it promised protection against those worldly embarrassments which he had reason to apprehend. Into this employment, he did not enter without a sigh, since it greatly diverted him from his Theological studies, & abridged his ministerial labors: but that alacrity & zeal speedily came to his aid, which had been accustomed to sustain him in every enterprize to which he was summoned by the voice of duty. It needs scarcely to be said that his attentions to the literary & moral improvement of the youth committed to his care were unremitting. Nor was this all. He laboured earnestly & often, both in the addresses which at stated & occasional periods he made to them collectively, & in those private interviews which he repeatedly sought for this purpose to infuse into their minds those principles of Christianity, which striking their roots in the heart, he fondly hoped would one day under the genial blessing of Heaven, produce the abundant & precious fruit of a religious deportment.

Whatever views of a temporal nature he had proposed in this arrangement were amply accomplished. And it ought to be stated as an example of moderation in this respect, that he soon considered himself as occupying a state of prosperity equal to his wishes & surpassing his expectations. *

In 1807 he received an invitation to assume the charge of an Academy & a congregation in Charlestown. His reply to the gentlemen who had communicated to him this invitation, is perhaps sufficiently characteristic to justify its introduction into this sketch.

Shepherds Town May 20. 1807

Gentlemen

When your address came first to hand I did not expect to be so long in making my acknowledgements to you & the other members of your board for the invitation which it conveyed. You will however I hope have the goodness to ascribe this delay, not to inattention, or any want of respect, but to its real cause--the difficulty I have had in coming to a decision in a case at once so interesting & so involved. Long & anxiously have I waited for some occurrence that might unravel the perplexed scene & throw light upon the subject; but in vain. I am still in a state of much uncertainty. And while this is the case, I

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*Again the man of the world would smile if the measure of that prosperity were announced.

cannot conceive it to be my duty to relinquish a house that I can call my own & remove to such a distance from a people with whom I have lived in much harmony for the space of almost twenty years.

Being thus at last reduced to the necessity of declining the charge of your Academy & congregation, the trouble I have occasioned is a subject of sensible regret. My anxieties in this instance are however much alleviated by a hope that the measures now in train will ultimately lead to the accomplishment of the great objects you have principally in view. And that the Supreme Disposer of all events may graciously send you a man after his own heart, to preside over your literary & religious interests is, Gentlemen, the prayer of

Yours very respectfully
Moses Hoge

But unknown to himself & to others, the everworking arm of Heaven was preparing the way for his removal "from a house that he could call his own & from a people with whom he had lived in much harmony for the space of almost twenty years." The tide of migration had swept to the Western regions of our country, many of the individuals & families of the congregation which for a number of years had flourished under his inspection. A sovreign God had not been pleased to impart to his latter ministrations that degree of efficacy in which he & the flock which he tended had in former years rejoiced together. The pursuits of literature in which for more than two years he had been much engaged served to increase whatever original qualifications he possessed for the superintendence of a seminary of learning. These circumstances combined to weaken the force of any objection that might otherwise have opposed his acceptance of the invitation which in the course of this year he received, to the Presidency of Hampden Sidney College.

About the year 1774 a public school was established in the county of Prince Edward by the Presbytery of Hanover, with the view of facilitating the opportunities of learning, to all who might chuse to embrace them, & especially to those young men who might wish to qualify themselves for the ministry of the gospel. The Rev. Samuel S. Smith who had come to Virginia full of zeal for the promotion of these objects was appointed to the superintendence of this institution. Under his direction it acquired no little reputation & claim to usefulness. When in the year 1779, he resigned that charge, with the view of assuming the Vice Presidency of the College of New Jersey, he was succeeded by his brother the Rev. John Blair Smith. This institution received in 1783 the rank of a College. The following is an extract from the act of incorporation.

"Whereas it is represented to the present General Assembly that an Academy has been founded in the County of Prince Edward which hath been supported by the generous donations of a few public spirited citizens for several years past; but that in order to make the advantages arising therefrom more permanent & diffusive certain privileges are essentially necessary for conducting the same in future to greater advantage; and this assembly warmly impressed with the important advantages arising to every free state by diffusing useful knowledge amongst its citizens, & desirous of giving their patronage & support to such seminaries of learning as may appear to them calculated to promote this great object,

Do hereby enact that from & after the passing of this act the said Academy shall obtain the name & be called the College of Hampden Sidney; & that Rev. John Blair Smith, Patrick Henry, William Cabell sen. Paul Carrington, Robert Lawson, James Madison, John Nash, Nathaniel Venable, Everard Meade, Joel Watkins, James Venable, Francis Watkins, John Morton, Thomas Reade, William Booker, Thomas Scott sen., James Allen, Charles Allen, Samuel Woodson Venable, Joseph Parke, Richard Foster, Peter Johnston, Rev. Richard Sankey, Rev. John Todd, Rev. David Rice, & Rev. Archibald McRoberts & their successors are hereby constituted a body politic & corporate by the name of the President & Trustees of Hampden Sidney College" &c

Mr Smith was succeeded in the Presidency of the College by the Rev. Archi bald Alexander, in consequence of whose resignation Mr Hoge was on the 6th of June 1807 unanimously elected by the Board of Trustees to that office. The causes which led him to accept this appointment cannot be fully understood without adverting to an object which it did not officially embrace.

In the year 1805 some of the ministers of the Presbytery of Hanover, anxious to extend their acquaintance with Theological Science proposed to establish at Hampden Sidney College, a library which should be composed of such rare & valuable books, as they had no hope of being enabled as individuals to possess. Some small contributions to this object being received, a number of books were ordered as a foundation for the Library. The facilities which this establishment would yield in the instruction of candidates for the ministry soon occurred in the reflections of those gentlemen who felt so forcibly how important it was that the ministers of the gospel, should unite ability & fidelity in the discharge of their interesting duties. It was not long until the project of a charity school, for the education of indigent & pious aspirants (d) to the sacred office was incorporated with the original plan of a Theological Library. On this subject the Presbytery of Hanover was committed: & from the record of their proceedings in April 1806, the following extract is derived.

"The Presbytery of Hanover taking into consideration the deplorable state of our country in regard to religious instruction, the very small number of min isters possessing the qualifications required by the Scriptures, & the prevalence of ignorance & error; on motion resolved

1. That an attempt be made to establish at Hampden Sidney College a complete Theological Library for the benefit of Students in Divinity.

2. That an attempt be also made to establish a fund for the educating of poor & pious youth, for the ministry of the gospel.

3. That the Rev. Messrs Archibald Alexander, Matthew Lyle, Conrad Speece John H. Rice, Maj. James Morton, Maj Robert Quarles, & Mr James Daniel be a standing committee to manage this business, & to make report to Presbytery at its usual meetings.

4. That whatever funds are raised by the Committee shall be vested in the Trustees of Hampden Sidney College: the appropriation of all such funds however shall forever remain with the Presbytery."

Notwithstanding the difficulties created on every enterprize of benevolence by the embarrassments of a season when the resources of the people were great ly curtailed by commercial restriction, in the spring of 1807 funds for these objects had been obtained to the amount of something more than $2500. The relation constituted between this institution & the College of Hampden Sidney gave to each in the view of many persons an aspect of additional interest. The trustees of the College were disposed to smile on this meditated nursery for the Christian Church: and Mr Hoge was regarded as a suitable person at once to preside over the College & to foster the nascent (e) Theological Seminary.

In addition to the official information of his appointment, which he received, private letters were written to him by several members of the board of Trustees & several members of the Presbytery of Hanover, expressing the solicitude of the writers that he should accept it. The views which created this solicitude will be disclosed by some extracts from a few of those letters.

The Rev. Drury Lacy, late pastor of the congregation of Cumberland & for many years an assiduous & efficient member of the Board of Trustees writes, "The events which have taken place amongst us within a few weeks past induce me to address you. You have been informed that on the 8th of June you were unanimously elected by a board of Trustees to the Presidency of the College in this County. This was done from a full persuasion of your being in many respects better qualified to fill the office than any other to whom we could turn our attention." ******** "I know there will be considerations of much higher importance in your view than any provision we could make for you: And I trust these will present themselves to your mind in such full light as to enable you to do the will of God. No doubt the request of Moses will be often urged before God in prayer 'If thy presence go not with me, carry us not up hence." And I hope the most of those who voted for you would wish you to come on no other condition. You know we have been making some efforts towards establishing a Theological School at the College; I trust this consideration will have some weight in turning the scale in our favor & inducing you to come among us. We shall need your assistance & influence both in establishing & conducting it. I trust it is a sphere marked out by providence for you to be useful in both to the present & succeeding generations." ****** "You will have no farther connection with the congregation than to preach & give me your advice for which I expect often to apply & which I hope I shall thankfully recieve." ***** "May God direct you & guide you by his counsels to do that which will be for his glory."

Another member of the Board of Trustees says "This Seminary is the offspring of private donations & of piety. Can you refuse to be her guardian? She has been uniformly struggling with difficulties yet she has sent forth many useful characters into our country. She is now embarrassed & in difficulties. But which is the most useful character, one who cultivates the field already prepared to his hand, or one who has to break it up, prepare it & cultivate it?" ***** "Should such be your determination suffer me to observe that I have not heard of a single individual who will not be pleased with it."

Another gentleman at the same time a Member of the Board & of the Pres-

bytery enters more fully into the subject. "By the time this reaches you or perhaps before; you will have learned that the trustees of Hampden Sydney, have unanimously elected you President. Now it is my most earnest wish that you may accept of the office. May I take the liberty of suggesting some of those considerations which I think may have some influence in determining you to act as I wish? I forbear to dwell upon the unanimity of the Trustees in their choice; the high respect which I know to be entertained for you by the members of that body; & the certainty that they would be ready on all occasions to give you efficient support in the government of the College & to make your situation in all respects as comfortable as possible. Neither perhaps is it necessary to assure you that the people throughout this part of the Country have a high opinion of your piety & talents & would consider your settlement among us as a most important acquisition. This I think is certain; & I need not mention to you how greatly this would add to your comfort, or what encouraging prospects of usefulness it opens before you. The importance of the institutions of literature; the influence either good or bad which the manner of conducting them has upon the morals of youth; & the close connection which they have with the welfare of Society have been no doubt duly weighed by you, so that every motive which can arise from considerations of this kind will have its full weight on your mind. What I wish to present to you for your most serious consideration is the importance of our Theological School." "For some years to come the head of the Theological School must be the President of Hampden Sidney College. Now the eyes of all who are at the same time friends to this institution & acquaintances of yours are directed to you as the fittest person in the compass of their knowledge for a professor of Divinity." "I speak plainly what I believe to be truth; & truth which I think it important for you on the present occasion to know."

"Here then is a divinity School to be established; young men to be trained up for the service of the Church, for the good of souls & for the glory of the Saviour; here are the present & the future interests of religion to be promoted: all eyes are turned to you as the man qualified by Heaven to be at the head of this important work, to superintend & direct it; all hearts are inviting you to it; & in my poor judgement the providence of God has opened the door unto you & is now pointing out the way" "God in his providence so ordered matters that in your younger days you applied your mind with great ardour to study, & stored it with the treasures of knowledge: and now when you are in the full maturity of judgement, & in the vigorous exercise of all your faculties, you are called to take upon you a charge of very great importance; to teach the youth of our land virtue & science; & to train up young men for the ministry: does it not deserve most serious consideration whether it was not from the beginning the intention of Heaven, that you should in this way be useful to your fellow creatures & do good to the church?"

Considerations of ease & of emolument had no agency in producing in the mind of Mr Hoge, a decision favorable to this application: indeed so far as they possessed any force it was exerted in an opposite direction. The prospect of usefulness which seemed to be extended before him, by the projected establishment of a Theological Seminary at Hampden Sidney, was as he repeatedly in-

formed his friends the reason why he determined to remove thither. Painfully scrupulous as he usually was about his duty, it was in this instance made so apparent to his mind that he did not indulge a doubt respecting it. But that he had some doubt respecting the result of this measure may be inferred from a letter written about this time which contains the following sentence "Thus am I about to resign the charge of a people with whom I have lived in much harmony for the space of almost twenty years: but whether it is in judgement or in mercy I know not." In the interchanges of esteem & regret his separation from them was accomplished. He removed to Hampden Sidney in the month of October 1807. At that time & at that place, the Synod of Virginia held their annual convention: and his induction to the Presidency of the College, was marked by demonstrations of pleasure on the part of the Clergy & others assembled on that occasion. On the Sabbath following the meeting of the Synod & in presence of its members, he delivered previous to the Administration of the Lords Supper, his first discourse on 1 Pet. 1.12: and in the beginning of the ensuing month he entered upon the duties of his office.

That course of employment which he now commenced & incessantly pursued until the close of his life, was eminently laborious & useful. Perhaps the chief value of his exertions during this period was derived from circumstances which scarcely admit description. Whether embosomed in the retirement of his study, occupying the chair of instruction, announcing in the sacred desk the message of salvation, or mingling with his friends & acquaintance in the various forms of intercourse that belong to social life, he was intent on doing good & in no small degree successful in its accomplishment.

That public spirit which arising in Virginia, had diffused itself over her kindred colonies until the bands of British domination were dissolved & which breathed around the new institutions that sprung up from the chaos of the revolution seemed in a great degree to subside with the perils which had called it up. No measure under legislative control was so well calculated to preserve these institutions as the diffusion of knowledge through the community. If provision had at once been made according to the extent of her means for offering the benefits of instruction to the humblest of her citizens, while public Seminaries of learning in proportion to her necessities had been created & zealously patronized, the character & the prosperity of Virginia, would doubtless at this moment yield ample compensation for the cost at which they had been purchased But no objects were farther removed than these from the cares of a majority of her legislature. Recently indeed a more enlightened & liberal policy has begun to prevail. May its enlargement & success restore to the faded honor of the "ancient dominion" its original glory!

Hampden Sidney College had ever found her funds inadequate to her plans. The means were wanting of establishing & maintaining a sufficient number of well appointed professorships. In addition to his appropriate duties the President had to take much of the work of instruction into his own hands; and the remainder for the most part devolved on such young men as could be induced to undertake it for a time with little other motive than a regard to their own improvement. Mr Hoge did not suffer himself to be depressed by the difficulties,

which he felt or which he feared: on the contrary they served to inspire him with a higher measure of that zeal which was requisite to encounter them.

The guardians of the College had not erred in supposing him to be qualified for that Station to which they had with such perfect unanimity elected him. Nor would he have been guilty of intrusion into it, had he not believed himself adequate to the fulfillment of its indispensible duties. But he was far from being satisfied with his literary requirements. With the view of augmenting them as much as possible he devoted himself to intense study. Nor did he limit his researches to those subjects on which it was his official duty to impart instruction but pervading the whole circle of learning described for students at that Seminary he sought to make himself familiar with every point. His investigations, continued to the last year of his life, were pursued beyond the boundaries assigned by the necessities of his office. And although a whole life may be spent in the service of a single science, without being rewarded by its last favors, yet it is safe to affirm that his success was such as might be expected from his vigorous & continuous applications to this object for the term of thirteen years.

Had he declined the invitation of the Trustees of Hampden Sidney College, it is entirely probable that he would have endeavoured to establish a Seminary on a plane never yet reduced to experiment, at least in this country, which about this time he began to project. Its chief object would have been the education of young men for the ministry, including those who had no means of maintaining themselves. With these he would have consented to associate a select number of others, destined to different professions. The system of mutual instruction which has recently awakened so much attention was an essential feature of his plan. But a system, not less important if more difficult, of mutual vigilance & edification in virtue & piety was in his view a more favourite object. And it was his intention to have secured so carefully the preponderance of industrious & virtuous youth in this institution, that its habits of learning & order & devotion would have been intolerable, to those who were incorrigibly idle & vicious. Strong in the confidence that if God in his providence should call him to such a service, he would smile upon it & prosper it, he regarded the commonplace objections to such a scheme, as of little weight: and when reminded of the difficulty of obtaining the requisite funds for such a Seminary, he would speak of Him, to whom belongs all the silver & the gold in the universe; & refer to the success of Professor Frank as an example that such calculations were far from visionary. Indeed when at one period after spending several years at Hampden Sidney, he meditated the resignation of his charge, he seriously proposed to embark, & there is some reason to believe would, in that event, have embarked his worldly all in this scheme.

His impressions of the utility of a System like this, had doubtless much influence on the course which he pursued in superintending the instruction & government of the College. The time which he devoted to the former, was much more considerable than would have been deemed sufficient to acquit him of his official obligations. In conducting the Senior class through their appropriate studies, he did not satisfy himself with formal lectures or formal examinations, which often leave the mind of the disciple unfurnished with just views of the

subject; & which impose on it little necessity to exert its own energies: but endeavouring to combine the benefits of these processes, in a manner prescribed by his own views of propriety, he filled up the intervals of examination on the textbooks which were used; by profound & luminous exhibitions of the topics that successively came under review. Other classes also, shared his attentions. And for a considerable time after his accession to his office, judging that the interests of the Seminary in its peculiar state would be promoted by affording instruction on subjects & at periods not prescribed by its regulations, he cheerfully spent no inconsiderable portion of his time in rendering these extra-services. The labours which he performed would, in a well endowed & well appoint ed Seminary have been distributed among several professors. During his Presi dency he succeeded, in conjunction with his associates in having the course of study materially enlarged & improved. It is but justice to say that, to their counsels & cooperation, as well as to his exertions & influence, the fact should be ascribed, that at the termination of his connection with the College, it occupied a higher standing in literature than it had done before. And it is stated with no invidious design, that the public examinations of the students, were at least as reputable as those of our most distinguished Seminaries, in the opinion of men of learning who from personal observation were qualified to institute a fair comparison. A few years after his removal to Hampden Sidney a gentlemen of intelligence & respectability thus writes "I am both pleased & surprized to learn, as I very frequently do how much the public opinion was changed in relation to that institution. Its reputation is daily growing. Numbers whose sons are now too young to be sent to College are pleasing themselves with anticipating the time when they will be under the care of Dr. Hoge."

He was greatly concerned that the students might derive moral & religious benefit from the institution with which they were connected. At this object he aimed in his private expostulations & admonitions, his public addresses & prayers & that whole system of discipline which it was thought requisite to maintain. Although his views on these subjects were in some measure peculiar. their practical effect was often auspicious in reclaiming from error & in confirming in their attachment to their duty the youth under his care. In the last year of his life he commenced & made some progress in a series of lectures addressed to the students on the evidences & the nature of Christianity, with a fervour that seemed to kindle as he advanced, & an energy that almost portende the speedy termination of that effort into which it was infused. He had the satis faction to know in several instances that his zeal for their welfare was not expended in vain. Its fruits not a few have gathered in the life that now is: and there is reason to justify the hope that some will gather them in the life to come His solicitude his advice & his prayers followed them into the world: & with no inconsiderable number of them he afterwards maintained an intercourse alike profitable to them & honorable to himself. Such was the confidence reposed in him by the faculty of the College & so cordially did they concur in the measures necessary for its government, that he left it in a state of tranquillity & order & industry, seldom if ever surpassed in our land. (country)

But while usefulness seems to have been his unvarying end, his preference

for any particular mode of accomplishing that end was directed to the instruction of Theological Students. In this way he had rendered much service to the Church in the earlier & more obscure periods of his life. And in this way while he resided at Hampden Sidney he always had an opportunity of exerting himself which he most faithfully improved.

The importance of a Theological Seminary which in 1805 excited the attention of the Presbytery of Hanover, was appreciated in other portions of the Presbyterian Church. A committee was appointed by the General Assembly in 1809 to take that subject under consideration, who reported three different places which were sent down to the Presbyteries, for their election. Between the first of these plans which proposed the establishment of one institution only, & the third which assigned one to every Synod, the Presbyteries were almost equally divided. The assembly however judging that the weight of suffrage was in favor of the first, resolved in 1810 on the measures necessary for the erection of one central Theological Seminary. It was at the same time expressed in the resolutions adopted on this occasion "most explicitly that every Presbytery & Synod will of course, be left at full liberty to countenance the proposed plan or not at pleasure."

Before the decision of the assembly Mr Hoge had expressed his views respecting these plans to a person who had sought his opinion on the subjcet in the following manner. The letter containing them bears date Dec. 5. 1809. "In your letter of July 26. you request my sentiments respecting the propriety of instituting Theological Schools. That such institutions will be attended with disadvantages & inconveniences I doubt not. I am neverthe less decidedly in their favor. I would not however wish students in Divinity to be oblidged to resort to one of them as the only way to obtain a license to preach the gospel. Much less would I be in favor of one General Seminary to which all should be compelled to have recourse. But every Synod ought it appears to me to make choice of a Professor & recommend it to their divinity students to spend their time in the study of divinity under the direction of such professor. Should any Presbytery howeve be dissatisfied with the Synods choice & claim the privilege of electing one for themselves, I doubt very much whether the Synod or General Assembly would have a right to deny them that privilege. It might indeed in the first instance be difficult to obtain professors properly qualified for such a charge. But this appears to me to be a good reason for such institutions. Had they been established only seven years ago, we should not, it is probable have felt this difficulty as we do now. It is also possible that men of talents & address without that fervent piety which should be considered an indispensible qualification would sometimes be preferred. This however would I suppose seldom be the case except in a declining state of religion. And in that state private teachers of this description would probably have been preferred by the Students themselves. And if the privileges of Presbyteries & Students be in all cases preserved inviolate, there is not very much it appears to me to be apprehended from this quarter. The General School under the direction of the General Assembly would undoubtedly embrace many superior advantages. But here the danger of deficient piety would I think be greater than in a synodical institution. Besides the distance from the majority of our students & the expense probably would be so great as to prevent many from attending it."

The Presbyteries which compose the Synod of Virginia had reported their inclination to favor the establishment of synodical schools. Any transfer of the small fund collected by the Presbytery of Hanover was thought inconsistent with the pledge given to the public. The Synod therefore in 1812 unanimously resolved on the establishment of a Theological Seminary; & unanimously concurred in the appointment of Dr Hoge (e) as their professor. This measure did not, as has sometimes been supposed, originate in a disposition of hostility to the course the General Assembly had taken & to the institution which they had created. That institution was calculated to accomplish & has actually accomplished much in behalf of the interests of religion. It has already been & will doubtless continue to be a signal blessing to the Presbyterian Church & to the community at large. Had all its actual usefulness been clearly anticipated by the Synod of Virginia, still it is probable that they would have judged a seminary of their own vigorously maintained & under judicious direction, most likely to subserve the interest of religion, within their own bounds & in that portion of the Southern Country towhich their influence might extend.

It is well known that about this time those pecuniary embarrassments commenced which with almost habitual pressure have continued to rest upon the exertions of Christian liberality. It would be painful to detail all the causes which in connection with this, operated to prevent a general effort in favor of the funds of the Seminary. Their amount, after all the additions that have been made to them is inconsiderable at the present hour. Indeed untill about the period of Dr Hoges departure from the offices which he held in the Church, the Synod never entered with spirit, into the arrangement of a system for its instruction & government. In this chaotic state it was thrown into his hands & notwithstanding the subsequent appointment of a Board of Trustees, from 1812 to 1820, its management rested chiefly with his discretion. It would be marvellous if no peril had attended a responsibility of this sort. In a case like this nothing is easier than for any man or any body of men to inculpate a public functionary when the rule of duty from which he has swerved is unwritten except on the tablets of each mans opinion. Indeed it ought to be stated that Dr Hoge had the misfortune to differ with a number of his brethren respecting the best method of rendering the Seminary under his care extensively useful. Whether the honor of being right belonged to him or to them it is not the office of this page to decide. But while his sentiments remained unchanged he did not hesitate, regardless of any censures which he might & did incur; & some of which were most groundless & injurious, to expend for what he believed to be a valuable consideration, the full amount of the discretion which he possessed.

As the Seminary instituted by the Synod embosomed the project of the Presbytery of Hanover, he ever regarded the education under its patronage of indigent & pious youths as a prime characteristic of the plan. His heart & his hand were more entirely surrendered to the service of this measure of Christian charity than to any other; since he believed that it would contribute more effectually than any other to the accomplishment of the benign & vast object for which the Christian ministry was instituted. He therefore deemed it a part of his duty as professor in the Theological Seminary to superintend & assist the progress of young men of this description while pursuing the preliminary parts of their

education in connection with the College. These attentions were undoubtedly useful both in the regulation of their studies during those intervals of time which they could devote to pursuits other than literary; & in the regulation of their hearts, which profane studies are so apt to seduce from that spirituality, which ought to be so carefully supported. The Theological students under his care, strictly speaking, were at no time numerous. But during the term of his residence at Hampden Sidney College he had the satisfaction to see more than thirty young men licensed to preach the gospel whose exertions in the great cause to which they were consecrated, in different & distant positions have in many instances been honorable to their instructor & useful to their fellow men. These fruits of his labors & of the Seminary over which he presided have illustrated in some measure the usefulness of its establishment & the value of his services. Perhaps however it is true that the self denial & zeal by which these services were distinguished, have been more justly estimated since his death, than prior to that event.

There is one incident in the history of this Seminary, which in justice to the zeal of its founders, ought not to pass unrecorded. Aware of the advantage whic they would derive in the managements of its interests from that sanction which an act of incorporation would afford, the Synod resolved to present an application on this subject to the Legislature of the State. The petition which under this resolution was presented by a committee appointed for that purpose is as follows--

"To the Honourable the Speaker & Members of the House of delegates of Virginia.

The petition of the Trustees of the Theological Seminary of the Synod of Virginia, respectfully sheweth; that a few years past the institution which they represent, was set on foot at Hampden Sidney College in this State, having for its principal object the education of poor & pious young men for the ministry of the gospel; that funds have been raised from time to time, by charitable donation, which have been successfully applied to the important object of the institution; that the directors of this institution rejoicing in the religious freedom whic has been established in this Commonwealth & which has placed every denomination of Christians on an equal footing, have never thought of confining the benefits of the institution to believers of their own church merely; on the contrary acting on the principle of equal liberty which distinguishes the law of the land, & in that spirit of fraternal amity which no less eminently distinguishes the gospel they have opened the benefits of the institution to persons of all religious persuasions without interfering in the smallest degree with the peculiar tenets of the Christian Student; their wish & purpose merely being that this Seminary may become, a school of religious instruction in the great principles of the Christian Faith without endeavouring to influence the belief on those minuter points on which Christians differ in opinion; that the Synod of Virginia, impressed with the importance of an institution, having in view an object so high & sacred & conducted on principles so liberal & benign, are anxious to give it permanency & to diffuse its benefits as far & wide as possible; satisfied that the Legislature of Virginia will never withhold its countenance from any institution whose simple purpose is the general advancement of Christianity & the

propagation of the gospel of Salvation: that with this view your petitioners are anxious to have it in their power to invest the funds which they now hold & which they may hereafter derive from voluntary contribution, in any property which they may find most productive, to manage such property to the best advantage for the Seminary, & thus to enable the institution to act with effect as a school of religious instruction: your petitioners therefore humbly pray that the Rev. Dr Moses Hoge as President, & Dr George A. Baxter, Drury Lacy, John H. Rice, Richard N. Venable, Samuel B. Wilson, Samuel W. Venable, Conrad Speece, James Morton, Henry E. Watkins, Benjamin Harrison, William Wirt, Stephen Bovelle, Josiah Leake, William Hill & Matthew Lyle & their successors may be made a body corporate under the name & style of the President & Trustees of the Theological Seminary of the Synod of Virginia, with such powers as the House in its wisdom may deem meet & appropriate to the object aforesaid, & your petitioners as in duty bound will pray &c."

Under this reasonable request, the legislature saw lurking "gorgon hydras & chimeras dire" & deemed its rejection a requisite proof of their attachment to the public weal. The honor of the State shall not be tarnished by a recital of the arguments which were urged against the petition. When the mists of ignorance & of prejudice which settled at that period over the hall of legislation shall have floated away, a more enlightened & temperate public will do justice to the patriotic & liberal views of the Synod of Virginia. And that body will have the pleasure to reflect that they have yielded an uncomplaining acquiescence in a decision which has controlled them in the exercise of those undeniable rights which belong, not to them exclusively, but to each & every religious denomination in the State.

It would be improper not to add to the preceding account of the services in which Dr Hoge was engaged, some reference to his ministerial employments. He did not indeed, in form sustain the pastoral charge of any congregation; but he did not on this account fail to perform the duties involved in such a charge, as far as circumstances permitted. He preached regularly at the place where his services were expected & at other & distant places as providence pointed out the way. Nor did he confine this office to the Sabbath. Often was he found administering instruction & consolation to the sick & the dying. In short he gav abundant proof that his assumption of other employments had not diverted his zeal from the appropriate work of the holy ministry.

In that region of country which Dr Hoges ministrations pervaded, the harvest of infidelity had yielded its fruits. The avowal of hostility to Christianity had indeed become less popular & therefore less common: but there remained among many of the intelligent & the wealthy & the influential, if not an aversion at least an apathy to the occasions & the requirements of Christian worship & Christian duty. By many persons of this description, the doctrines & the obligations of the Bible were entirely misunderstood & habitually disregarded. In such a state there are never wanting in the view of such persons reasons sufficient to repel them from the house & the worship of God even if the gospel were preached by an inspired apostle. The ministry of Dr Hoge however appears to have been instrumental in no inconsiderable degree in correcting this unhappy

state of things. Under its attractions a number who had been accustomed to keep aloof from the temple of God became its regular visitants: and of these not a few by a profession of religion were enrolled among the members of the Christian Church.

The habit of keeping a Diary which Dr Hoge had observed for a number of years before, was for the most part suspended during his residence at Hampden Sidney in consequence of the demand made upon his time, by his many & important occupations. That document would doubtless have been more replete with interest both in its matter & its character, at this than at any other season. It is now perhaps a suitable time to give place to some of the few memoranda which it contains, as well as to some account of his affairs obtained from his correspondence.

May 5. 1809

"On Friday evening I preached at Mr Mosbys (Powhatan) from Rev. 3.20. It was a solemn moving scene. I was unexpectedly called upon to take the place of another; & having but a short time for recollection, had selected a familiar subject: but in commencing I felt an impression that would scarcely allow me to read the first line of the hymn we sung. After I had with much difficulty got through two or three lines, Mr Robinson took the book & officiated for me. The unexpected scene turned my attention to Rev. 3.20 from which I spoke with much affection; & Mr Robinson concluded with an excellent exhortation. Never that I recollect did I see religious affections so generally & instanteously communicated, & so uniformly supported through the whole exercise. The greater part of the audience appeared deeply impressed the whole time. The pious seemed to be much revived, & there is reason to believe that some careless sinners were awakened. Lord I thank thee for this instance of thy mercy. Let none I pray thee who have been brought to weep over their transgressions this evening be condemned to weeping & wailing & gnashing of teeth in the vaults of despair. Let me not lose through my neglect what I have this evening obtained; but mercifully grant that I may be enabled in the same spirit to declare thy counsels to the people under my care. Is there not mercy in reserve for them?

June 4. 1809

I preached with little satisfaction from 2 Cor. 4.18. On this subject I had written a discourse about seventeen years ago when I was accustomed to compose in a more ornamented style than I now approve. And having chosen it this morning with the view of affording some relief to an aged mourner, I had not time to digest it & accomodate it to my present mode of speaking. This occasioned some embarrassment. Lord how little have I done & am doing for thy glory & the good of my fellow men!

Sept. 3. 1809

Today I preached with some affection an undigested discourse from Luke 18.1. Lord forgive the imperfections of this address & grant that it may not be in vain. I am ashamed of my miserable performances in the pulpit. Will the time ever come when I shall again have leisure to prepare my discourses for the public?--I have this day heard of the dangerous illness of Mr Lumpkin. This

is to me afflictive news. Must he be taken away so soon? My soul, awake, & make hast to finish the ministry which thou hast received of the Lord Jesus.

Nov. 26. 1809

To day I preached an action sermon from 1 John 4.18. Another effort to recover the habit of writing seems to have been attended with little or no success. I should probably have succeeded better had I written nothing. Am I to suppose from the many interruptions & disappointments, I have met with in such attempts that I ought never to write my discourses? The providence of God has in this instance appeared often very mysterious. My embarrassments in preparing for the pulpit for several years past have been extreme. Well I know myself to be unworthy of the honor. And yet I must still try & do something for the honor of that God who has done so much for me, in the best way I can. Lord forgive my shortcomings & bless thine own institutions.

Dec. 3. 1809

I preached an extempore discourse from Psalm 80.18. I had prepared one with unusual attention, but was induced in the pulpit to lay it aside. I felt some earnestness, but fear I have spoken to little purpose, or with little advantage to the audience. Why have I come here is often an enquiry attended with no little anxiety to my mind. Am I to preach to this people in vain? All is mystery to me. I trust however that providence will yet unravel the dark scene. O that I knew where & how I might be most useful in the world the few days allotted me on earth.

April 1. 1810

I preached to day with more freedom than has been usual since I came to this place from 1 Tim. 4.8. And among the people there appeared to be more than ordinary attention. But how often do we see the complaint made against Ephraim & Judah exemplified, in the conduct of hearers of the gospel in our day & especially in this place! The goodness of the people does indeed for the most part seem like the morning cloud & early dew, that quickly goeth away. Lord grant that it may not be the case in this instance also. The want of time to prepare my discourses for the public ear has been to me exceedingly afflictive. The last time however that I preached in this place I succeeded worse as far as I can judge in a carefully studied discourse than I have done today with very little preparation. May I not learn something from this dispensation? May it not teach me that the battle is not to the strong nor the race to the swift? That I ought to trust less to myself, less to my best preparations & more in that God who hath chosen the weak things of this world to confound the strong? Why art thou so often cast down O my soul when thy too sanguine expectations have been disappointed, or when thy misgiving anticipations have been realized? Review the many Ebenezers thou hast already set up to the honor of thy divine Helper, & take courage. But be vigilant lest thou lose that joyful sense of the reality & the excellence of Divine truth which was this day impressed upon thy heart. Lord what am I that I should be thus favoured & blessed? Help me to improve all to thy glory & the advancement of the religion of my Lord & Savior in the world & to thy name shall be all the glory.

May 2. 1812

I have just received an account of the death of my elder brother James Hoge after a lingering illness of eleven or twelve weeks. Thus am I bereaved of all my brothers but one. My sisters also, one excepted, are numbered among the dead: so that of fourteen two only are to be found in the land of the living. My brother had indeed arrived to a good old age, three score years & ten. But he was far from having arrived at the years of our Father. And had it been the will of the great author of life he might have been comfortable himself & a comfort & blessing to his family & friends several years to come. But he is gone. No more shall I see him again in this world. Such is the will of God. And I must not murmur. He is gone & soon I must follow him. May I be prepared as he appears to have been for the solemn hour of death. And may I, if it shall please the God of mercy employ my last moments like him, in exhorting my family & friends to prepare to follow me. It is a great comfort to me that he lived a professor of the religion of Jesus Christ & that he appeared to die in peace. Yes-- I hope to meet him again among other dear friends & relations in that happy world where there is no death.

Aug. 1814

Today I preached in the morning at Cumberland with considerable satisfaction from _____. I was led to this subject by the afflictive intelligence of the ravages committed by the British at Washington. In the afternoon I was led by this event to preach at the College Hall from Psalm 112.7. In the morning I was more than usually afflicted for the state of our country. And what is I think worthy of being committed to record in this place, upon having recourse to my Bible for relief the first passage which was presented to my view was the flight of the Syrian Army from Samaria. On the circumstance just mentioned no dependence ought to be placed. We must not convert the book of God into a lottery But some how, I scarcely know in what way I was led to entertain a confident expectation that God would be pleased in some way to deliver us & that at no very remote period from the present most calamitous contest."

The following extracts are from letters written at different periods from 1808 to 1819 to members of his family & others. They relate almost exclusively to his views & his situation; & are arranged in no other order than that of time.

July 1808. "The College committed to my care is in a more flourishing state than I expected. My prospects of usefulness here appear to me more promising than when you left us. I think nevertheless that it would not be improper to have in view the time when I ought to commit the great trust to some junior Successor who may be more capable of managing it to advantage. Besides a reverse ought to be considered as a possible event. Moreover, my objections to the Slavery of this country have always been strong & are becoming more so. (F) I wish therefore our landed interest so managed as to furnish a retreat when age or any reverse shall render a removal necessary. I do not think however that this event is likely to happen very soon. But if you continue in this I wish your brothers to settle there also; and in that case should my life be prolonged I would wish to spend my last days in that country"

Dec. 1809. "It is now three years & six months since I began to teach a Grammar School in Shepherds Town. And during that time I have gone through almost incredible labours. The last session was particularly oppressive. I had to instruct from three to five or six classes. When a review of the different branches is taken into the account, I had it appears to me, beside the labor of teaching & my other official duties, to do much more than any student in College. That these severe & protracted labours have made irreparable inroads on my constitution I doubt not. I am however as yet scarcely sensible of it. And this appears to me almost a miracle. But it will in my view be still more surprizing if I should not feel it before long & sink into a premature old age. Well I wish not to drag out a long & useless life. I hope to be resigned to the wise disposals of a Providence that never errs, & that has already done much for me. In future I expect my official duties in College will not be oppressive.

Jan. 1810. "Why has our correspondence been so long interrupted? Is it your fault or mine? It is very probable that I may have recieved the last letter. But you have I suppose time to write ten for my one. Since I came to this place I have had so much to do & have been so interrupted by company, that I have written very few letters.

It was chiefly from a regard to a Theological Seminary lately established at this place that I was induced to accept of the Presidency of Hampden Sidney College. Of that Seminary you have probably seen some account in the public prints. It has already been useful: and will there is reason to expect continue to be so for ages to come.

My situation here is agreeable. We have a very respectable board of Trustees. By the students I have uniformly been treated with great respect. And my official duties are now become both easy & pleasant. The institution I am informed is rising in reputation: and this information seems to be confirmed by the addition which has this session been made to the number of our students.

My secular interests have suffered by my removal to this country. I do not however regret the sacrafices I have made with a view of promoting the public good; & having an opportunity of educating my sons in my own way. I have still enough to live comfortably upon. And you know undoubtedly that a mans life does not consist in the abundance of the things which he possesseth."

Jul. 1812 "Several circumstances have nearly determined my departure from Hampden Sidney next spring. My reasons for this measure are too numer ous to be detailed in a letter. I am not however so absolutely determined on it as not to attend to every occurrence that will throw any light upon my duty in this instance. Nor have I made known to any one out of my own family my intentions in this very interesting case. Providence will I trust direct to what is best. What consolation is it to have access to a wisdom that cannot err, in every perplexing case. What relief does it afford the anxious mind to believe that the Great Ruler of the world, will make all the revolutions of our day subservient to some important purpose!"

Aug. 1812. "I have been here almost five years; five long years they have

been to me. And yet I have spent my time not uncomfortably at this place. Much labor indeed, I have had to undergo. I am nevertheless in good health. Nor have I reason to complain of the success with which my labours have been attended. The morals & even piety of the Seminary have been much improved. We have now nine or ten who intend to preach the gospel: and about the same number of my alumni are now preaching the gospel with approbation & I hope not in vain. For this & innumerable instances of the goodness of God to me here, I desire to be very thankful. But I begin to sigh for retirement & rest. I never contemplated this as the seat of my old age. And it appears to me adviseable to retire while the powers of my mind are not impaired. I therefore expect to leave Hampden Sidney next spring. But whereever I may take up my residence I shall not forget you. The name of Priestly is too intimately entwined with all the fibres of my heart ever to be long out of my recollection. I intend to seek for some literary retreat, where I shall have time to pursue my studies with little interruption, revise my manuscripts, publish something perhaps to the world, enjoy the company of my near & a correspondence with my distant friends. In a word I feel like a citizen who with much labor has been amassing wealth, with the hope of enjoying it in the country, free from the cares & noise & bustle & smoke of the city. But I shall try not to be sanguine. A thousand unforeseen events may defeat my plan. Indeed I scarcely know how to leave my pupils & the people of my charge. It appears to me however to be a duty. And if it is not Providence will I trust convince me of my error in time to correct it. I should not expect any advantage in declining any labors which it is my duty to sustain."

Sept. 1812. "I have agreeably to expectation informed the Trustees of my intention to resign my office. They have it, I believe in view to propose some measures which will induce me to continue longer. It is possible they may; but I do not expect it. One of them mentioned a wish to obtain a Vice President who should take the business & the responsibility upon himself; requiring nothing of me but the general oversight & the care of the Theological Seminary. This would indeed be a great relief. But I do not suppose it can readily be done. I shall however endeavour to learn by a careful attention to the dispensations of providence in this instance what my duty is."

Jan. 1813. "I shall I find have greater difficulties to encounter than could reasonably have been expected, before my intention & anxious wish of getting into a more retired situation can be effected. The people as well as the Trustees seem determined not to allow me this privilege as long as they can help it. And an event has just taken place, which may perhaps defeat it for some years.
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This will I expect afford an opportunity of introducing into the College a discipline which will render it a school of virtue in a more eminent acceptation than it has every yet been. We have a prospect of large additions to our pious youth next session. And should the institution assume a religious character, I should no doubt consider it my duty to continue longer here. Our Theological Seminary will I doubt not flourish should our Clergy do their duty."

March 1813. "With regard to the wish you have expressed of seeing some-

thing from me in print, I hardly know what resolution to form. Requests of a similar nature I have received from many others of my too partial friends. Did I consider myself capable of writing as well as they suppose, I would certainly try to comply with their request. But of this I am very doubtful. I shall however endeavour to follow what shall appear to me the direction of Providence in this case. On Providence I have it may be, a superstitious dependence. But however this may be, I derive from this source much consolation. This session I have read more & written less than usual. I wish much to get into a state of retirement from every office & interruption which would impede any attempts I may not improbably make, to be more extensively useful to the world. But I find it difficult to extricate myself from my present embarrassments. And indeed the Seminary seems likely to be so revolutionized that I ought not perhaps to give it up. It is I think likely in a short time to become a Seminary not only of virtue, but of piety also. I have introduced a discipline which will I hope, prove intolerable to the idle & especially to the incorrigibly vicious; but highly agreeable to those of an opposite character. And I am much pleased to find that it meets with less opposition than I had expected.

May 1813. "Your brother _____ was at the last meeting of Presbytery licensed to preach the gospel. It fell my lot to perform that solemn office. Never have I observed so many tears shed before on such an occasion. He is gone forth I have reason to think with the good wishes of all present & the prayers of all the pious spectators of the interesting scene. With the instruction of a father I took the liberty to unite the law of his Mother; reminding him of her prayers & tears as well as her instruction & example. To the whole audience as well as to him the scenes alluded to seemed to be peculiarly interesting. Thus have I lived to see three of the sons which God has given me become, with out any influence on my part, preachers of the gospel. For this I desire to be thankful. The hope I have that they will proclaim the glad tidings of Salvation to perishing sinners with success long after my head shall be laid in the dust, is a comfort to me in my declining years."

Sept. 1813. "The affair that has given us both some anxiety is now decided I have concluded for the present to remain at Hampden Sidney. And indeed I begin to think that it is not the will of Heaven that I should leave it for several years to come. I do not consider it my duty to leave my Students or people who seem anxious for my continuance in a destitute situation."

Aug. 1814. "In my last I gave you some account of the happy change that has taken place lately in this institution. I have this session paid more than usual attention to the religious interests of the students; & I hope not in vain. How extensive & how lasting the change may be it is impossible for me to know. But as many of the students who appear engaged in religion have been so for several months there is reason to hope they will generally hold out. There is also a considerable attention to everlasting interests among the young people with us. On Thursday I preached to a respectable audience here. It was not indeed such a day as I have often seen in Shepherds Town, in the time of our late revival there. But appearances were encouraging."

July 4. 1815. "Today I attempted to preach from 1 Sam. 7.12. Dr H. & Mr A. were both with us, but neither would preach. This I thought not good treatment. At _____ the people had a festival. And of this they have now reason to repent: a poor fellow has been badly wounded by a Cannon. His life is said to be in danger. How much better would it be for our highly favoured citizens to repair to the house of God to commemorate a day that must be ever dear to every real American, than to have recourse for that purpose to scenes of idle festivity & mirth. Not that I would condemn on that day a social & temperate repast. But the manner in which this day is commonly celebrated, is I fear more likely to overthrow than to establish our Independence."

Oct. 1815. "I have had my trials; especially in this place: but now I begin to anticipate some rest. Not indeed from labour; but from care & perplexity. Mr Kennon in the character of Vice President will begin the next session with us. I shall therefore only have to attend to the Senior class & take the general superintendence of the Seminary."

Jan. 1818. "For our Theological seminary I feel much solicitude. Were it properly supported & well conducted, it would soon there is reason to believe become very respectable."

June 1818. "The mystery which has for the space of eight months covered the proceedings of the Synod of Virginia in impenetrable darkness, begins to be developed. Vivi pervenimus--quod non veriti sumus. To be suspected of negligence in the discharge of one of the most responsible offices in the world! Had I been charged with suicide, it would in my opinion have been more plausible at least. (h) And indeed it has been to me a doubtful & perplexing case. That I have done irreparable injuries to my constitution by what appeared to me extrao dinary, exertions for the ecclesiastic as well as secular youth under my care, I have no doubt. Nor has this been by any means an unexpected result. I shall probably resume this subject again."

Dec. 1818. "Your solicitude for my comfort & peace affords me no inconsiderable consolation. Could I only be master of my own time, my labours here though too much for any one man would be much lighter than they now are. My only enquiry is 'Lord what wilt Thou have me to do'? If it be to labour here until I sink into the grave, I do not feel much objection to this. But to retire, coul I do it in consistence with duty, has long been my wish. Did I know any way in which I could reasonably expect to render as essential service to the Church in retirement, as in my present situation, I should greatly prefer it. In my first temporary settlement at the South Branch of Potowmac, & in my subsequent removals, I evidently saw--so at least it appeared to me--the hand of Providence pointing out to me the path of duty. And now I wait for a similar indication."

During the greatest part of his life Dr Hoge had enjoyed remarkably good health. For this he was chiefly indebted to his extraordinary temperance & his habitual attention to bodily exercise. In the beginning of the year 1819, he was attacked with a disease which for a considerable time supported a conflict of doubtful issue, with a constitution, naturally robust. At no time was he very ill; & after being imprisoned in his chamber for two or three months, his returning

strength enabled him to return to the duties of his office. His confinement did not render him idle. He frequently admitted the students who were under his immediate inspection, that he might still superintend & aid their progress. It was not without difficulty, that he consented to restrain himself from this exertion, even when unable to endure it with safety. When visited by his friends & his physicians, he so exerted himself to render his conversation instructive, that their apprehensions were inconsiderable in comparison with those of his family, who witnessed the depression which usually succeeded to these transient elevations. During his indisposition, Dwights Theology was read to him. He often expressed the pleasure which he recieved from that work: and added that in all the researches of his life, he had never met with any thing that so entirely corresponded with the opinions which he had been led to form on the most important topics of Theology; as well as on many subordinate points. He was not indeed understood to express an unqualified approbation of every specific sentiment which Dr Dwight had announced: but if sometimes inclined to doubt, he was rarely prepared to dissent. Those who had an opportunity of being intimately acquainted with his Theological views, & especially those who were accustomed to receive his Theological instructions will not fail to remark their coincidence with the sentiments of Dr Dwight. In some of his letters written about this period he speaks as follows--

Feb. 20. 1819. "I am just recovering from a fever of more than two weeks continuance, brought on I have reason to think by exertions above my strength & by exposure to which my constitution proved unequal. Though my fever has not entirely subsided, yet I consider myself out of all apparent danger. I cannot however say that the prospect of returning to health, & the attendant conflict with the moral adversities of the world & the church, is altogether as agreeable as I had anticipated. But if I can be of any real use to either, I am willing to live & to try to do something in the greatest of all mortal concerns." But his return to health & its attendant conflict were more remote than he had expected.

April 19. 1819. "I am now so well as to be able to resume my official duties in College. Whether my constitution has received a shock from which a perfect recovery is not to be expected cannot yet be known. The fever has indeed been very obstinate & tedious; but not severe. It was probably brought on by excessive exertions. But however this may be, it must ultimately be ascribe to providence. And it becomes us--it is particularly my duty to enquire into the reason of the dispensation. Why have I been so long excluded from the pulpit, & rendered incapable of paying the usual attention to my duties in College? Dispensations of this nature must have a meaning. Should my life be lengthened out & my health perfectly restored, I must try to give myself more entirely to my official duties. Do what we will, when we come to the closing scene of life, we shall probably find much to regret. How far short do we always come even in our best services! And how much time is wasted in indolence or unprofitable pursuits! It is well we have an Advocate with the Great Father of mercies to intercede for us."

Aug. 9. 1819. "I do not observe much appearance of any uncommon efficacy attending the gospel with us. This is to me a great affliction; but less

afflictive I suppose than it ought to be. How is it that the means of Salvation are more efficacious in other countries than in ours? Is there any thing defective in our mode of preaching? This is with me a very earnest enquiry. Nor is this all. I am trying to exhibit the truths of the gospel in a more awful point of view than I have ever yet done. It is surely high time for me to make haste with my work. My night cannot be far distant."

In October of this year he paid his final visit to that part of the country where he had spent the greatest part of his ministerial life. During that visit he preached in the counties of Jefferson, Berkeley & Frederick. His last discourse to the people of his former charge at Shepherds Town might be regarded as his own anticipated funeral. The subject was John 11.26: but the discourse was entirely different from that which may be found on the same text among his published sermons. He acted as a corresponding member of the Presbytery of Winchester, at Middletown; & at their request delivered a sermon from 1 Tim. 4. 16. preparatory to the ordinary of one of his own students. Afterwards he attended the annual meeting of the Synod of Virginia in Winchester; & on the last day of its session preached an impressive discourse from Phil. 1.27. When about to return after the close of that occasion to the scene of his labors & his abode, he remarked to a person to whom he could speak confidentially, "I have once more visited my friends in this country: and I have attended one more meeting of the Synod. It has not been a very satisfactory meeting to me. But Heaven will order all for the best." After his return he writes,

Dec. 6. 1819. "On Saturday I was called upon to preach the funeral of _____. Her death was sudden & unexpected. Nor do we know that she ever spent one hour in serious preparation for it. She was thought to be an unbeliever in speculation as well as in practice". "Let us endeavour to have our affections more undividedly set upon things above. And let it be our chief concern to be ourselves prepared, & as far as our influence can reach, to see that our friends & relations are also prepared for a state of much better society than this earth can afford; What a blessed hope! Happy they who have a right to indulge it & a right to the support & comfort it is calculated to afford in all the afflictions of the present life."

March 21. 1820. "You must not think it hard that you have recieved but few letters from me since I saw you last. I have scarcely had time last winter to do any thing which could be omitted. And my health has been in a precarious state; There has been if I mistake not, a hard conflict between what physicians call, vis medicatrix natural & disease. Nor is the case yet decided. The prospect however of a favourable issue is I think becoming better as Spring advances

But before the last days of the Spring had passed away, the prospect of a favourable issue, in a sense different from that which he here intended in accomodation to the common forms of speech, did indeed grow better. His friends can recal various incidents & occasions which now at least seem to have been prophetic of his approaching end. There exists no evidence that he had any unusual impression of this kind. Whatever he said & did, may be readily accounte for in the case of one who under the ordinary influences of Heaven upon its heirs could say as he did "that he had walked hand in hand with Death for more than

thirty years"; and who believed that this kind companion of his way through his trials, from whose fellowship most men shrink back with inexpressible dismay, would speedily open to him, through the valley of his shadow the portals of Glory. His exertions pressed too heavily upon an impaired state of health: and he was about to expire a martyr in those flames of zeal, which had been consuming him for several years, with undecaying violence. And let truth be permitted to say, that he was accelerating this conflagration of his "earthly house" through discouragements where he expected to be cheered; & thus, clouds where he had looked for sunshine. So says his last letter to one of his earliest friends

April 25. 1820. "I have many things which I wish to communicate to you. Here I have many difficulties--many trials--much to do--some opposition. I have to complain of much neglect & that from some, of whom I had entertained better hopes--not however in the character of friends. I have never yet, that I can recollect, been reduced to the necessity of erasing from the much esteemed register where my friends stand recorded, a single name."

Exhausted in some measure by the labours of the preceding winter & especially with those which had devolved upon him during the examination which terminates the session of College, Dr Hoge left home early in May to attend a meeting of the Presbytery of Hanover, at Mecklenburgh Court House. There he took part as usual in the deliberations of the Presbytery & in the public services of religion. His private & his public deportment on that occasion are said to have been uncommonly interesting. In his conversation & his preaching, there seemed, to those who were strangers to him, to be something so heavenly as to extort the exclamation "Dr Hoge is not long for this world." Indeed for several months precedent, there had dwelt upon his spirits a holy & sweet serenity which nothing had power to disturb. He had represented himself as learning more successfully & practically than he had ever learned before, the lesson, to which his life had been devoted, which teaches man to regard the hand of God in every connection & event of his life. So entirely was the world beneath his feet & so incessantly was Heaven in his eye, that he not only abounded more in direct acts of adoration & praise, but seemed more skilful & zealous than ever in rendering even his most intractable pursuits conducive to the confirmation of that habit of sublime devotion which anticipates on earth the work & the blessedness of Heaven. Not unfrequently, the sweet absorption of his soul, in holy meditation through the night, chased sleep from his pillow & affliction from his bosom. The spring of devotion that opened in his heart often forced its expression through a song of praise to his God & his Saviour. Repeatedly was the following inimitable hymn of Dr Watts, the vehicle of his almost unbodied spirit to the Heavens.

When I can read my title clear &c.

From this meeting of the Presbytery he returned with invigorated health & elastick spirits. Having been appointed a Commissioner to the General Assembly of the Presbyterian Church, he remained doubtful whether he should undertake to execute that Commission, until the morning on which he commenced his journey for that purpose. He hesitated to go because he feared that there was

before him no sufficient prospect of usefulness in that capacity, to justify the abandonment of his occupations at home. He doubted on the simple question whether it was the will of God that he should go: this question respecting his duty, he felt himself enabled to solve at the eleventh hour. No apprehensions for his life or his health mingled with this cause of his indecision. On the contrary he anticipated from the journey an accession to his vigor of body & of mind which would lighten the toils that should meet his return. But in his view it was not strange that at any moment, a mortal should die. In preparing for his absence, he had therefore spent no inconsiderable time in trying to unravel some perplexities which he had suffered to invade his worldly accounts, in consequence of that superior attention which, unlike the world he had been led to pay to the affairs & the interests of a higher stewardship.

Among the many associations for the diffusion of truth & of piety over the world, which describe (or forms) a halo of glory around the present age, Dr Hoge's estimation ranked the American Bible Society high in the scale of usefulness. Of that Society, a few affectionate members of the congregation which he served had just made the necessary arrangements for having him enrolled as a member for life. Strongly inclined to inhale a portion of the spirit which animates the anniversary meetings of that institution, he went for that purpose to New York. He arrived just in time to be present on that occasion which assembles so many illustrations of the mercy of man to his fellow man. If the exhibitions of beneficence which this season placed under his eye, & the pleadings of charity which it addressed to his ear yielded him much pleasure, he doubtless derived yet more, from the refined & elevating emotions which it awakened in his own soul. Immediately after this commerotive [sic] he left New York, that he might be present at the meeting of the directors of the Theological Seminary at Princeton, & witness the operations of that distinguished institution. From Princeton he writes to Mrs Hoge,

May 15. 1820. "I am now with our friend Dr A_____. And have just been deprived of his interesting conversation by the arrival of a stranger.

On Thursday last, I arrived at New York just as the American Bible Society was meeting. The scene was grand & interesting as well as new. There was much speaking on the occasion; but not generally equal in point of sentiment or eloquence to my too high raised expectations. _____ however & _____ appeared to do much justice to the cause they undertook to advocate. And the report of the proceedings & success of the numerous Bible Societies in various quarters of the world, which was read on the occasion, was very encouraging as well as pleasing. It furnishes striking evidence that the Bible cause, is the cause of God, & that it must prevail.

Since Friday I have been attending the examinations of the Theological students of this place. It is now finished; & the result has been creditable to the greater part of the students, as well as to their Teachers. To see so many promising young men preparing for the most important office in the world is a ground of much thankfulness. In some of our Northern Presbyteries there is a very uncommon religious excitement.

Yesterday was to the people of New Brunswick a day of deep affliction. On Friday last their pastor, a most promising young man from this Seminary, finished his course, & yesterday he was committed to the dust. His death is greatly lamented. Thus are some of the most useful taken while others of a very different character are left--that no one may be secure or trust to length of days. The Great King of Zion however can never be at a loss for instruments to accomplish his merciful purposes to the children of men. How affectionately should every disciple pray the Lord of the harvest to send more labourers into the harvest."

Whatever else it is material to say in relation to his visit to Princeton is contained in the following extract of a letter from the Rev. Dr Alexander.

"The visit of Dr Hoge to this place was attended with no circumstances of an unusual kind. He appeared to be in good health & spirits & seemed to enjoy much pleasure in contemplating the institutions established here. He attended the examination of the Students in the Theological Seminary & expressed much satisfaction with their progress. During his stay the Sabbath intervened in the morning of which day he assisted the Rev. Mr Comfort at his communion & preached the action sermon: in the afternoon of the same day he returned to Princeton & preached in the Church. The intervals of public business he improved for conversation on the important subjects of Theology, which all his life appeared to be his delight. And I was happy to find that the vigor of his intellect was in no degree impaired. He remained one day with me after the other brethren had departed for Philadelphia: and on our way thither we spent one night in Trenton where he preached, perhaps his last sermon (I know not whethe he preached in Philadelphia). He spoke in a very animated strain & louder than I had been accustomed to hear him." "I ought to have mentioned that the morning before he left Princeton, although it rained considerably, he would pay a visit to the remains of the illustrious dead who lie buried in our grave yard. Here he spent some time in reading the inscriptions on their monuments; & very probably this exposure was injurious to his health."

He arrived in Philadelphia & took his seat as a member of the Assembly on the second day of its sessions. On the following day he wrote to Mrs Hoge

May 20. 1820 "After spending several days at Princeton with my good friend Dr A_____, I came in company with him to this place, yesterday morning. The General Assembly has not yet done much business of importance. There is indeed one article of no inconsiderable importance which after a tedious discussion has in my opinion terminated very happily. The article I refer to respects a plan of friendly intercourse with The Associate Reformed Church. It is very liberal, & will it is hoped introduce, or at least have a tendency to prepare the way for a more intimate connexion with that respectable body."

He continued in the Assembly for several days & occasionally took part in the discussions in which the house was engaged. On the evening of the 24th of May, he attended the concert of prayer observed by the Assembly. Although too unwell to be present, yet he felt unwilling to decline the performance of a part of the Service of that occasion to which he had been designated. He accordingly

offered up the invocatory prayer. This was the last public service he ever performed. From his indisposition nothing serious was apprehended by himself or his friends: but as it seemed to increase he deemed it prudent to absent himself from the sessions of the Assembly. Again he writes to Mrs Hoge.

May 27. 1820. "It is hoped that our business may be finished on Wednesday next. Of this however I have some doubt. I need hardly observe that I shall lose no time unnecessarily on my way home. Whether my health is to be improved by my journey or not is very uncertain. I have in consequence of a bad cold been considerably indisposed for several days past. But I am now I think something better. I am not at all apprehensive that any thing very serious will be the result. From the medicine which I have taken I hope for a speedy relief. One thing however is certain that nothing can befal us without the divine permission & appointment. And this will always be right & best. I have fatigued myself too much today I fear in accompanying Drs A_____ & R_____ in visiting some of the curiosities of this great city. My taste is perhaps defective. But I greatly prefer the works of nature to those of Art.

I have heard some good & some very indifferent preaching since I came to this place. In our Assembly there has it is thought been a much better display of eloquence than usual. Our report with respect to the present state of religion will be highly interesting. There have been in the course of the last year many remarkable revivals within our limits. When is Virginia to be visited?"

On the Sabbath, the 28th of May he found himself unable to fulfil an engagement which he had made to preach in the morning in one of the Churches in the city. In the afternoon however, being convenient to a church where the Rev. Dr Alexander was expected to preach, he determined to attend observing "I must hear Dr Alexander once more." This was the last sermon he ever heard; & this the last occasion on which he mingled with his fellow mortals in the worship of God on earth.

When the Assembly adjourned he had not relinquished the hope that in a few days he should be able to travel. He spoke indeed of the uncertainty of life, & evinced a state of mind prepared for any event. On one occasion he made some remarks respecting the arrangement of his worldly affairs, in case his expectation of recovery should be defeated: and it is not known that he afterwards resumed the subject. Indeed, ever afterwards the affairs of this world seemed scarcely to have power to arrest his thoughts for a moment. Once more he writes to Mrs Hoge,

June 3. 1820 "When I wrote last, I was in hopes to have arrived at home before you could have recieved from me another letter; but it is now doubtful whether I shall be able to perform so long a journey in a week. It is not my design to incur any hazard either by setting out sooner or travelling faster than my health will allow. My physicians say I am better & have undertaken to administer the Bark. In this, they have perhaps been premature as it refuses to lie on my stomach. I am however trying to derive advantage from it in the only way in which it will consent to serve me as an emetic. Dr. R_____ is quite unwel; & Mr Weed from Long Island is said to be dangerously so. Be ye always ready to give up your accounts not with grief but with joy is an injunction of

which we ought never to lose sight. How comforting is the reflection that the hairs of our heads are all numbered; & that not even a sparrow shall fall to the ground without our Father!"

On the following day, the Sabbath, he appeared to be much more unwell than before: & the apprehension began to be entertained that the issue might be serious. His disease in its progress was marked by many fluctuations. Though not violent in its character, it was often peculiarly depressing in its influence. With the exception of some slight occasional aberrations, through the twilight which divides unclouded reason from delirium, he seemed to retain uninjured, the powers of his mind. Their vigorous & comfortable exercise however was often greatly impeded by the tendency to stupor which his complaint induced. But there were intervals in which it appeared to throw off every incumbrance & to exhibit its native force & sensibility. He was generally incapable of conversing with comfort to himself; but on those occasions which were most favourable for this purpose, he made to his friends many impressive remarks. Of these, only a very imperfect detail can be furnished.

Many years before this period, he had said that he had no choice respecting the circumstances of his death. He felt entirely willing that it should be when & where & how, it should please the Author of life. It was however his wish, if it could be indulged, that he might not be deprived of the opportunity of being useful at that interesting season. And now in his sickness he again expressed the same views, remarking that his absence from his family & his home did not afflict him, since it was the will of God that this should be his condition. He also added that, in a dying hour he did not expect to derive his comfort from his family & his friends; but would be gratified if permitted then to contribute any thing to their everlasting welfare. To an enquiry respecting his health, he once replied 'I am doing penance for my sins; but infinitely less than I deserve.' Often did he expatiate on the vanity of the world & lament the wretchedness & the folly of the multitudes who regardless of higher interests, pursue its fleeting favours until they sink into the grave. Affected by the contrast between their portion & the portion of Christians, he would strongly announce his admiration of the goodness & mercy of God. 'Precious Gospel'! he repeatedly exclaimed. Recollecting how the gospel had been perverted, & misunderstood & spoiled by the subtilties of philosophy falsely so called, he subjoined 'The gospel is all plain & simple & suitable & unembarrassed by those wretched metaphysical speculations which disturb so many minds & violate so fearfully the peace of the Church.' On another occasion, adverting to the idle & pernicious controversies on certain points of minor importance which agitated certain portions of the Church; & to errors of more serious consequence which infected others, he traced them to their source & exclaimed 'O these wretched metaphysics'!

"Soon after his last indisposition commenced he said to me 'I do not feel quite ready to die yet. I would wish to live a little longer if it may please God to make me useful to my fellow men: & I should like to see all my children settled in life.' After his disease had considerably & evidently progressed he said to the speaker 'I have never been able to say with some Christians, that I am impatient to be gone. I was never anxious to die. I think it would be wrong

in me.' It was suggested to him that Paul esteemed it gain to die & that Death might be considered as a desirable good to one who did not wish to die before he should be divinely summoned. This, he said, was precisely his state of mind. He was willing to forego the gain of dying in the Lord, so long as he might be doing good to others. In this connection he cheerfully related the anecdote of Whitfield & Tennent. "The former" he said "at one time was expressing some anxious desires to be released from his labours & enter into his rest. Other brethren were present who seemed to correspond with him in sentiment. Finally the question was put to Mr Tennent, what he thought on this subject. I desire nothing about it, said Mr Tennent. This was deemed strange. What would you think of that man, said Mr Tennent, pointing to a labourer in the field, if he should be all the time stopping, turning round, looking at the sun, wishing it down that he might go to rest? I should think him, said Whitfield a lazy fellow who did not love his work. The application was irresistible." 'I wish to live longer' said the Doctor 'only that I may be useful. I had hoped that I should have been enabled to fill up the remnant of my days in doing good to men & glorifying God. Somehow I have always been afraid to refuse to preach when asked & have been able; some may think I have preached too much; but I have to regret that I have done so little. To do good is the only think for which I would wish to live. He uniformly attested that he was perfectly satisfied with the divine disposal of events; & that he did not wish any thing in relation to himself to be different from what God had ordained. 'It is a blessed thing' he said 'that our times are not in our own but the Lords hands' Twice he said during his illness 'I have two comforting, two supporting texts. They are' said he with tears & great emotion 'The cup which my father hath given me shall I not drink it? And, my grace is sufficient for thee.' I repeated to him when very sick a hymn which contained many great & precious promises. After I had done he said 'That is very good; but I prefer the pure word of God: my soul rests on the unadulterated word.'"
(i)

Having inferred from some circumstances that his physicians had little expectation of his recovery, he intimated that this was his impression. He however observed that he did not advert to that subject on account of any anxiety about the result, since he could cordially say "Thy will be done." He added 'How prone are people to seize on the doubtfulness of a professor of religion & especially of a minister of the Gospel, respecting the safety of his state as an apology for their own remissness. I have no doubt respecting the safety of my state. I could as soon believe that the gospel is not true as that my hope in the gospel is unfounded. There is a charm in a Saviours name, which throws light & beauty & heaven around all the exhibitions of the character & offices of the Saviour. These & other views that I have are such as I believe no unenlightened mind can possess; and I think I cannot be decieved. But I would like if circumstances permitted to examine again & again & again. I have not had one oppressive fear: and yet I never had those bright manifestations which some Christians relate. Some never speak of having an assurance of their acceptance; but I think a true disciple will seldom be permitted to leave the world without believing & feeling that he is a disciple. And yet the tempted doubting soul, that in darkness leaves the world, striving to be saved, I do not believe will perish.

Being informed of the happy circumstances which presided over the death of the late Col Morrow of Shepherds Town, for many years his parishioner & intimate friend, his emotion was excessive. It seemed to convulse his whole frame & he sobbed aloud. When he recovered some degree of composure, he said, that the joy with which that information had inspired him, combined with his recollection of the mercy of God to so many of the people of his charge in their last hours could not be suppressed & yet was unutterable.

It was often manifest during his illness, that while his spirit was ready to bow with unmurmuring submission to the will of God the flesh was too weak to conceal the effects of his most depressing disease. But though harrassed by bodily distress his confidence in God never forsook him. 'It is' he remarked a long & troublesome affair, I know not how it will end. If this be the road to death, it is rough: how it will be when I get there I do not know.'

He repeatedly spoke of the trouble which he occasioned to the family & friends who so kindly & so zealously administered to his comfort; & expressed in the strongest terms his gratitude for their attentions. He at the same time lamented that he was so utterly disabled by his sickness, to make to them in his conversation ,the only retribution which it would have been in his power to afford.

At several times & especially about the middle of June, he appeared better & thought that he might speedily be enabled to return & resume his work. He directed his son who was with him to write to the Theological Class which awaited him at Hampden Sidney, prescribing some details of the study in which he wished them to be engaged. He also wrote the following portion of a letter to Mrs Hoge,

June 17. 1820. "I was in hopes that it would have been in my power to have given you a more particular account of my present condition than you have yet received. I have always considered my complaint as troublesome rather than dangerous. I am attended by Dr Physic & Dr Chapman who say I am better today. I hope to get out of confinement in a few days. My mind is tranquil--am full of hope--and my body suffers but little"_____.

This letter he found it unnecessary to finish, as at this juncture Mrs Hoge & one of his sons arrived in Philadelphia. On that day Dr I_____ called & praye with him. A short time afterwards he remarked that he could not well understand his own exercises. His mind had been employed in some degree about his future duties, if his life should be preserved; but during the devotional service in which he had joined, his views & feelings had been so called away from the world that he could not with pleasure indulge any anticipations connected with it

To his affectionate wife, who had expressed to him her fear that, in case of his removal from her, she would be unable to give him up as she ought, he said 'Sufficient for the day is the evil thereof.' On one occasion when much oppresse with his disease, he exclaimed 'Why should a sinner that has a Saviour, complain or be discouraged in any situation?' And while tears of joy trickled down his cheeks, he added 'O his name is as precious ointment.' With a countenance marked by the sensibility which melted in his heart, & a penetration that seeme

to peirce into the recesses of redeeming mercy, he repeated in a most emphatic & forcible manner, those words of Paul "Great is the mystery of Godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, recieved up to glory." After a season of restlessness one night, he turned in his bed, & repeating one of his comforting texts "The cup which my father hath given me shall I not drink it?" he sweetly sunk into a comfortable sleep. Even in his dreamings he was sometimes heard to say 'The church--the church--the Bible Society.' And at the usual occasions of family worship, he would some times arise in his bed; & joining in that exercise with the members of his family who were present, would offer up, with great propriety & sensibility his addresses to Heaven.

To a friend who called one morning to see him he said, 'I wish the inhabitants of Philadelphia to know that it is not riches or honor that will make them happy. The love of God alone can make one happy in any situation. I do not wish to be thought a miserable old man laid aside in a corner. I think myself the happiest man in Philadelphia.' The next morning when the same gentleman entered his room, he twice exclaimed 'What cause of gratitude that we are in a place of hope' To another friend he said 'To be saved from the wrath to come is enough.' When he seemed to be sinking into a state bordering on stupor he was asked whether in that condition he retained the comfortable exercise of the powers of his mind in regard to his future prospects. He replied 'O yes--as much so as I have any reason to expect; but I am tired lingering on the shore'; repeating several times these words 'I am tired lingering on the shore.' When it was suggested to him that he might yet recover, he exclaimed 'O that grieves me.'

He several times expressed his astonishment that he should be able to preserve such composure of mind & enjoy such a perfect triumph over the fear of death, without a conflict. But his whole life had been at once a conflict & a triumph. Awaking out of sleep on the day preceding his death, he exclaimed 'How long O Lord, how long? But what thou wilt, as thou wilt, when thou wilt.' From this time the tide of life continued silently to ebb from his heart, until 3 o'clock P. M. on Wednesday the 5th of July when without one indication of distress, & with a countenance sweetly placid & serene, he slept in Jesus.

Jesus can make a dying bed
Feel soft as downy pillows are
While on his breast I lean my head
And breathe my life out sweetly there

"Mark the perfect man & behold the upright; for the end of that man is peace."

On Friday the 7th of July his remains were consigned to the earth in the burying ground attached to the third Presbyterian Church in Philadelphia. They were deposited beside those of his intimate friend, the Rev. John Blair Smith, D. D. who had also been President of Hampden Sidney College. United while they lived in bonds of the closest friendship, they were now associated in the tenancy of the tomb. On the ensuing Sabbath a discourse appropriate to the melancholy occasion was delivered by the Rev. Dr. Ely.

Dr Hoge has been commemorated by a Monument bearing the following inscription.

Near this monument
erected by filial affection
reposes
all that was mortal
of the
Rev. Moses Hoge, D. D.
President of Hampden Sidney College
And Professor of Divinity in the
Theological Seminary of the Synod of Virginia.
A man of genius, profound erudition & ardent piety
He lived beloved & died lamented
Aged 68 years.
From the General Assembly of the Presbyterian Church
in the United States of America
To the General Assembly of the Church in Heaven
His translation
Afflictive to his friends but joyous to himself
Was accomplished July 5. 1820.
"Being dead he yet speaketh."
"If in my life I tried in Vain to Save
Hear me at last O hear me from the grave."

It were needless to occupy this page with demonstrations of that distress which the annunciation of his death produced among his friends of Virginia. The operations of the Seminaries over which he presided were suspended: and the faculty & students who united in feeling that they had lost a father resolved to testify their affliction & respect, by wearing crape until the close of the session. The people of his former charge were invited to the improvement of this affecting dispensation of Providence by a discourse from Psalm 47.37. delivered by his successor The Rev. John Matthews. Similar exercises were performed in the city of Richmond; in the capitol by the Rev. John D. Blair & in the first Presbyterian Church by the Rev. John H. Rice D.D. & Rev Dr Rice, by invitation of the faculty & students of Hampden Sidney College, on ___ August _____ from 2 Chron. 24. 15.16. commemorative of the_____. He had not equalled in longevity his ancestors; but "Jehoiada waxed old & was full of days when he died." "He had done good in Israel, both towards God & towards his house." He has ascended to recieve his crown: and he is doubtless at this moment a glorified inhabitant of that world where neither the censures nor the applauses of his fellow men can affect him.

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